MARCH 15, 1961

THE UNITED CHURCH

OBSERVER

PACIFIC SCHOOL OF RELIGION

Homewood

ARTISTS AND RELIGION
(*see page* 14)

South Africa and the Commonwealth
by Alan Paton

New Deal for Indians
by Enos Montour

Letters

No Layman?

Dear Sir: The recommendation of the commission on number and status of secretaries, in pointing out the need for an assistant for the Secretary of General Council, also said "preferably a layman." I see we have taken a minister from a four-point charge in the midst of the church year to fill this position. . .

Big River, Eask. (Rev.) David P. Bould.

The Padre and two rules

Dear Sir: I am quite aware the Rev. Arthur Packman has a perfect right to think for himself, and is very likely quite sincere.

But I am very sorry for the publicity given the "Padre of the Pubs." The United Church has taken its stand through our General Council, that "abstinence from beverage alcohol is the best rule of life." Also in the report on the use of tobacco, approved by Council in 1952, part of Section 30 reads: "The general aim of such teaching should be by precept and example to persuade minors not to use tobacco."

I am quite convinced that Mr. Packman's work and influence would be far more effective if he observed these two rules.

Chatham, Ont. John Jermer.

Quebec, different

Dear Sir: . . . Concerning the question: "Is it necessary for a minister to be ordained to officiate at a funeral?"

Your answer was "No."

This is correct, but I think you should have pointed out that in the Province of Quebec the law requires that an ordained minister MUST perform the committal, at least, in order to sign the register of Civil Status which only he can sign, and hold.

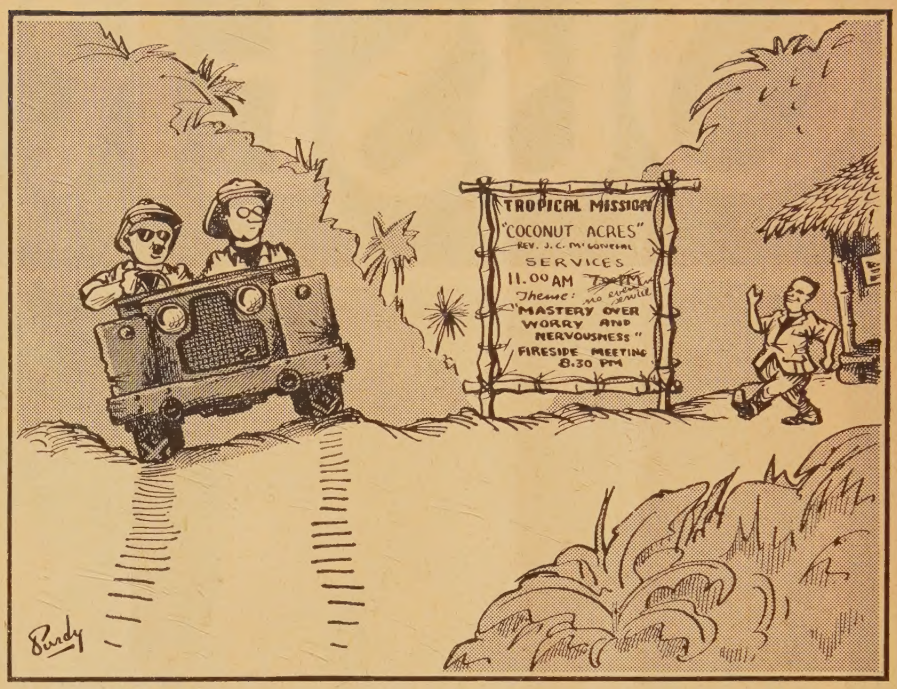
The point is that there are a number of students serving charges throughout Quebec and your answer makes it appear as though someone was being very arbitrary in insisting that they cannot officiate at a burial, but can only take part of the responsibility. This is a hardship for the supervising minister who must travel the distance from his own charge to that of the student, but it has to be done: and many people, not fully understanding it, may draw a wrong conclusion from your answer in **The Observer.**

Magog, P.Q. (Rev.) R. A. Mitchell.

Never too tired

Dear Sir: . . . I am sure I am expressing the opinion of a great many people who find each Sunday broadcast from Fred Victor Mission uplifting and inspiring. For years the "Mission of the Air" has assured us of their interest in "others" and it is, I think, **one** of the great pieces of Home Missionary work the United Church has been doing. . . May we thank God for the privilege of supporting such work at home and abroad. Dr. Hunnisett is never too tired or too busy to listen to any one who seeks his aid. . .

Weston, Ont. Maud Macey.



"This is our newest man . . . he still has some adjustments to make!"

No imagination in names

Dear Sir: . . . The naming of some of our older churches for the streets upon which they happened to be built is probably an example of 19th century misguided modernism, but in the case of the newer churches it is more likely the result of simple lack of interest or imagination. How much better to be able to say you belong to St. Matthew's, St. James' or Trinity Church, than to the "Main Street United Church" . . .

Sydney, N.S. Don MacLeod.

Stay in bed

Dear Sir: Re The Question Box, Feb. 15th issue. The reply to the question—"Is it wise to insist a 14-year-old attend Sunday school against his will—he likes going to church," was simply "No."

"Breathes there a teenager with Soul so dead,
Who never to his folks has said,
Please—no more Sunday school,
I'd rather stay in bed."

This reply simplifies the big problem of the many drop outs amongst this age group for us teachers. If it weren't for the very few parents who insist on sons or daughters staying in Sunday school we could all retire with a clear conscience.

Sedley, Sask. W. H. Henley.

Interested?

Dear Sir: I have on hand back numbers of **Upper Room, Onward, The United Church Observer** and some Sunday school Teacher Intermediate books. Would it be possible for you to give me any information as to whom I might forward these books, where they would be useful?

R. R. No. 2,
Tara, Ont. Mrs. Ethel Robinson.

Meaningful gift

Dear Sir: I am a married student, who has just started on the "educational trail" to ordination and I was interested in a statement which J. A. Davidson made in "Ad Lib":

"A theological student who spends five dollars a month on religious paperbacks during his three-year course will have the foundation of a good professional library by the time he graduates." I think that most of the students who are married, myself included, would find it very difficult to spend five dollars a month for reading material. . .

But about three weeks before Christmas, a very close friend of mine, who is very active in church work sent a book token from the Book Room for $25. I don't think any gift meant much more to me than this one, for I had moved to a charge with little library material. . .

. . . Interested persons can greatly assist students by giving a similar gift if they desire to help. . .

Laurel, Ont. R. C. Peirce.

Distracted

Dear Sir: This member has often noted, rather regretfully, lack of time for quiet meditation in Sunday services. Forty horsepower pipe organ, lacking soft pedal, plus bobbing head and waving hands by the music director, are to say the least, distracting. . .

Toronto, Ont. Bert Richards.

Boys' Work

Dear Sir: Your editorials on young people prompts me to ask about the present policy of our United Church of Canada toward "Christ Centred" programmes for boys. Toward the end of the First World War, Taylor Statten launched the C.S.E.T. movement based

(*Continued on page* 4)

J

"THAT I MIGHT KNOW THE FELLOWSHIP OF HIS SUFFERING"

O

WHO FOR THE JOY THAT WAS SET BEFORE HIM ENDURED THE CROSS

Y

YOU CAN IF YOU WILL IN A LIFE OF DISCIPLE-SHIP

for further information consult your minister or write to:

THE INTERBOARD COMMITTEE FOR RECRUITING,
85 ST. CLAIR AVENUE EAST, TORONTO, ONTARIO

Preachers Praise Pub Padre

Dear Sir: Since publication of the article on the ministry among the habitues of bars and beverage rooms, which the Rev. Arthur Packman has recently undertaken, strong feelings have been roused. His unconventional methods in seeking to reach those who have no connection with the church have brought to your desk a correspondence which is highly critical of the line he is taking. We feel two things should be said.

First, whatever be the judgment of the wisdom or otherwise of Mr. Packman's course, we cannot but recognize and salute his moral courage.

Our fellow ministers will concede that while there is nervous strain in preaching, there is no bravery involved in declaring the Word of God to congregations of respectable people who have been nurtured in the Christian tradition. But to walk into a bar, a marked man wearing clerical attire, and to engage in conversation with men and women, many of whom are bitter about the church, and scornful of religion, *that* takes a moral courage too few of us possess. Object as some may to Mr. Packman's method of evangelism, none can question his motives or deny his courage.

He must be aware of what is being said about him, but he is not unduly distressed since he belongs to that elect company who are content to be accounted "fools" for Christ's sake.

The second conviction we have is that Mr. Packman's experiment has raised a question which demands the study of the church, namely, "ought not some such ministry have a place in the witness of the church? How are we to reach those alienated from the church?" If they will not come to us, then clearly we should go to them.

The United Church is now studying what are called the "functional ministries," that is, the training and the placing of men in certain areas of life which have their own special character and problem. We have armed service chaplains and prison chaplains who have abundantly justified their appointments, and we are ready to appoint, when they are qualified, men who will be ministers in industrial plants and hospitals. Why should there not be like concern for those who all across Canada congregate with their frustrations, their unanswered questions and their secret miseries in the thousands of beverage rooms which exist by public demand. To reach them we have to go to them.

It is not every minister who would be of use in such places; it would require the most careful selection of those with the gifts needed.

If such a ministry should be contemplated it should be under the direction of some board or special committee of the church, and *not* a personal venture. Mr. Packman is in an impossible position unsponsored by his church. He or any who may follow in this work ought to be appointed by the church, recognized by his presbytery and if possible he should work under the aegis of a local congregation.

This letter is written, not primarily in Mr. Packman's defence, but to contend that what he has bravely undertaken should become an aspect of the church's mission, in the Name of Him Who was "The Friend of Publicans and Sinners."

(Rev.) William Briggs.

(Rev.) George G. D. Kilpatrick.

Toronto 5, Ont.

LETTERS

(Continued from page 2)

on the text Luke 2: 52. . . That was the most effective Christ centred programme for boys until the beginning of the Second World War . . . when because of the lack of Christian leadership it began to slide. . . About ten years ago our Alberta Conference withdrew its Boys' Work from the R.E.C.A., and turned it over to the responsibility of the already overloaded C.E. Secretary. Soon there was not even a Boys' Work counsellor on the C.E. Committee.

Recently, Edmonton Presbytery C.E. Committee decided to feature Boys' Work in 1961.

Edmonton, Alta. Joseph W. Bainbridge.

Distasteful

Dear Sir: I like Purdy, but I wonder if he was not a little harsh in your January 15 issue. As a student in theology, nothing is quite as distasteful to me as the image of the poor underpaid minister. And who knows, maybe in many cases the "janitor" is worth more than the minister. Ken Powers,

Saskatoon, Sask. St. Andrew's College.

Tribute to Organists

Dear Sir: It was "meet, right" very gracious and generous that **The Observer** of January 15 should give a three page appreciation of Mr. David Ouchterlony. May I suggest that you follow . . . with a tribute to the thousands of organists and choir-leaders of village and rural churches, who, often for many years, have given like service solely as a part of their Christian duty and delight. . .

Hampton, Ont. Fred H. Reed.

Confidence in clericals

Dear Sir: Are we to infer from your **Observations** of February 15 that those in trouble judge if a minister of religion is worthy of their confidence by whether or not he wears clericals? What a sad commentary on discriminating discernment of character. This means that a great many well-meaning clergymen, who habitually wear clericals, will have an "inhibiting" effect on all whom they contact.

Why "the custom of donning a clerical collar for all formal occasions . . . and business suits the rest of the time?" Mr. Cantelon at least is consistent, although personally I think for the wrong reason. Are we primarily ministers of religion or school teachers?

(Rev.) David G. Hawkins.

Birch Hills, Sask.

Protesting never

Dear Sir: On the letters page recently I noted the words, "He never mentioned . . ." This assertion concerning Jesus seems to call for a mild protest. Unless we have access to a complete record of what Jesus said I submit there are a number of things in respect of which we do not know whether Jesus said them or not. . .

Alma, Ont. Wilfred Augustine.

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OBSERVER

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Easter Sunrise Service

IN THE NEXT ISSUE

Easter Begins at Sunrise
by E. L. HOMEWOOD

How a Bible is Made
a Photostory

Observations

IN THE HOUSE OF COMMONS the other day we listened to Frank Howard, CCF MP from Skeena, drone on in a long speech about Indians. He had done his homework and made serious criticism of Liberal and Conservative policies. As he pleaded for a better deal for Canadian native peoples, most of the members left the house.

THIS REMINDED US of a comment made in Johannesburg by a Methodist worker in race matters. He was extremely critical of South African policies, but he said, "You Canadians haven't done much better with your Indians." Then he described a visit to Parliament in Ottawa during a debate on Indian affairs. "Reminded me of South Africa," he said. "White men making speeches, but no one listening to what the Indians say."

ENOS MONTOUR IS AN INDIAN of the Six Nations, and a United Church minister to whom we listen. His byline has appeared in THE OBSERVER from time to time. On p. 8 this issue, he describes the Good Samaritan Plan of the Rev. Earl Stotesbury. Mr. S. says that he hit on the Good Samaritan Plan in the following way: "I felt Indians needed friends. And I felt many people wanted to be friendly to the Indians on reserves, but didn't know how to go about it. So I just sat down and worked out a plan to meet the need."

Mr. Stotesbury

RESERVE OR RESERVATION? The Rev. Elgie Joblin, who has just taken Managing Editor Homewood with him on a long trip to visit Indian reserves and attend Métis conferences and other affairs, sets us straight: Reserve in Canada; Reservation in the USA.

* * * *

• AS FOR SOUTH AFRICA, we asked the distinguished author of *Cry, the Beloved Country* how Canada should vote when the new S.A. Republic applies for re-admission to the Commonwealth. He doesn't answer us directly. We fear he can't. Recently his passport was revoked, and rumours are he is in more serious trouble. His piece on p. 13 we commend to thoughtful readers.

* * * *

• WHEN OTTAWA PRINTS stamps or five-dollar bills with an error, they become collectors' items and appreciate in value. But not THE OBSERVER. Last issue a few thousand copies went out with a copy-writer's error in an M and M ad about ministers' pensions. The mistake was caught and most of the 285,000 subscribers received a substitute ad. But we hope those who got the wrong one will note the sentiment, and add a grain of salt to the statistics.

* * * *

• A REPORTER ALWAYS likes to get a neat label, especially for announcing a title or writing a headline. We found it very difficult to get one that would fit Jim Lawson and his artist wife. We didn't like to write a story about the Rev. J. S. Lawson and Miss Grace Coombs. That didn't sound proper enough. But it took too much space to say in a title that Miss Coombs, the professional artist, is Mrs. Lawson in private life.

WHAT SHALL WE CALL YOU, ANYWAY? we asked Dr. Lawson. Is it all right to say you're an artist? We know he has had a number of one-man exhibitions. He dismissed that, for he always depreciates himself as an artist, although his wife and other critics say he has done excellent things.

NOT A CRITIC, EITHER, although that is what many think an apt title. "You could say he's a collector of art," Miss Coombs said. "I collected an artist, too," Jim grinned. Actually you might say he was a giver-away-of-paintings more than a collector. He gave away 250 works of art before he lost count, he admits.

CHALMERS CHURCH, GUELPH, we have just learned, is preparing to hold a tea and exhibition of Miss Coombs' paintings, under WA auspices, Thursday and Friday, April 13 and 14, afternoons and evenings. This story wasn't prepared to publicize the exhibition, by the way, but the women say visitors will be very welcome.

Editorial

From What Kind of Homes?

THIS is the time of the year when ministers are concentrating on their young people. Across the land, in almost all churches, they meet week by week with their confirmation classes preparing young people for full church membership.

(In some congregations the traditional six or eight weeks classes have been abandoned for a full year's study. While it is still customary to receive young people on Palm Sunday or Easter, some very wise ministers and sessions carry on the instruction until Pentecost.)

Church leaders in some European countries, where almost all young persons are confirmed, say the tragedy is that they treat it as graduation from church. They don't come back again until they want to get married.

This doesn't happen very much in the United Church. But from most classes there will be a few back-sliders. Usually they are the young persons whose parents have not backed them up.

On April 12th, 1770, John Wesley wrote in his journal:

> "After preaching at Bothwell, I inquired what was become of that lovely class of little girls, most of them believers, whom I met here a few years since. I found those of them that had pious parents remain to this day: But all of them whose parents did not fear God are gone back into the world."

One hundred and ninety years later this is not quite true. We are grateful that many young people from homes of non-believers are won to Christ through the ministry and teaching of the Church. But godly parents are a great help. And ministers know only too well that it's a difficult task for a young person to make a profession of faith and stick to it, when there is little support at home.

COMMUNISTS STEP UP THE PRESSURE

POLAND'S Communist party has moved against the church again and banned religious education from the schools. When the Party's political bureau decided at its plenary session in late January to take this step, it put the axe to a system that has long held in Europe, and still remains in some communist countries.

Prague, too, has been stepping up its pressures against Christianity for the past two years. One of its chief targets is religious education in the school system.

Fidel Castro is making threats against Cuba's Catholic schools, and Protestants in that troubled little island expect they will be next. For decades the Protestant churches have operated excellent schools in Cuba, and such action would hurt their work greatly.

In other parts of the communist world the pressures are on. They are not overt, and we have heard no reports of the sort of thing that happened in Russia during early revolution days. Metropolitan Nikolai, who was the strong man of the Russian Church, has just resigned and been replaced by a relatively young prelate who was made a Bishop only a few months ago. This is viewed with concern by the Christian world.

In some ways these things should give the church comfort. The communists have openly prophesied that religion would die out in time. It hasn't. In some places it seems to be stronger for its purging.

YOU JUST CAN'T WIN

TWELVE years ago *Maclean's* Magazine—Canada's best, really—published a rather sombre article, "Are we a Godless people?" Author Hugh MacLennan concluded things were getting worse and worse, especially with Canada's Protestant churches.

The theme was set with a depressing picture of a large church interior with five elderly-looking worshippers scattered among the empty pews. Posed by Panda! The Protestant churches were losing their young people, their educated people and their small town people, too, the writer said. Canada was "by no means exultant in this growing drift away from religion."

Meanwhile back in the parishes, things were beginning to boom. The dozen years passed. The Protestant churches of Canada enjoyed their greatest revival. Budgets, membership lists, professions of faith broke all records. One of the signs of the times became the crowded new suburban churches with two and three morning services, where these young people, who were said to have left the church, were filling nurseries with their baptized babies, and pledging to the building funds triple what their fathers ever gave.

So last month *Maclean's* has another analysis of the situation and comes up with another pretty good piece whose criticisms should be carefully looked at.

The boom is artificial, the article says. "Our Christian churches look healthy. But within, church leaders themselves fear the churches are unfit: too lazy, too social, too weak." The illustration is a huge black bell ready to toll their doom. The title, "The Hidden Failure of our Churches."

And so, what else is new?

PUBS PADRE, OFFICIAL

THE Rev. Arthur Packman's unique ministry to the patrons of the numerous drinking establishments in Toronto has won approval from Toronto Centre Presbytery.

The letter published in this issue from two respected ministers reflects, we believe, the thinking of those who are now taking the formal steps necessary to give the support and dignity such work requires.

THE UNITED CHURCH
OBSERVER
MARCH 15, 1961

An Editorial Assurance

GOD FORGIVES AND FORGETS

EDINBURGH'S Dr. James Stewart wrote once that he believed his best sermons had been on the forgiveness of sins. He reports that whenever he spoke on the subject, he felt some of his people followed his words with deep attention; that he has never declared the forgiving love of Jesus Christ without feeling that someone was being helped.

This is one of the very central themes of the Gospel. It's one of the chief petitions in the prayer Jesus taught his disciples. "Forgive us our trespasses as we forgive them that trespass against us." And when once asked about forgiveness, he said, not seven times only, but "70 times seven."

He teaches us that "all have sinned and fallen short." And while most of those who read these lines may not be guilty of the grosser sins, we do know, if we know our Bibles, that in the eyes of the Lord pride, vanity, selfishness, greed and the sins of the spirit may be more grievous than the sins of the flesh.

They may not get us into trouble with the courts. But they hurt others, they destroy us and they are an offence against God.

Against God

Sin is primarily an offence to God. Remember David! When he was confronted by Nathan with his sin against Uriah and with Bathsheba he cried out, "I have sinned against the Lord." His sin against society was grievous. Uriah was dead. Bathsheba was widowed. There was a "The King can do no wrong" philosophy among the people around the King then, but David knew that he had sinned against his subjects. It was an offence to the army. And he was an army man, an officer responsible for the welfare of his men.

But David said, "I have sinned against the Lord." And later we read in the Psalms, "Against thee, thee only, have I sinned."

His instincts were right. When a man sins, he sins against God. And forgiveness must be from God.

But often our sins against God have social consequences. Others are hurt—permanently. Sometimes restitution may be made. That's fortunate. Zacchaeus, after eating with Jesus, could come out and announce that he would pay back anything he had taken and pay very generous interest, too.

We are fortunate when our wrongdoing has no continuing evil consequences, or when we are able to make things right again. Often we can't undo the wrong done to others.

All God requires for forgiveness is penitence; but it may be assumed the truly penitent man will do everything he can with God's help to atone and restore. Penitence isn't just feeling sorry. It's feeling so bad every effort is bent to undo the thing for which one is sorry.

When Restitution is Impossible

What is to be done when restitution is impossible? What does a man do when the mother whom he has hurt in his youth is dead when he finally comes to his senses? Or the woman whom he loved and hurt has gone beyond reach? Or the life he wasted is all spent?

What's a man to do, when he can't make restitution for a wrong he has done, and can't forgive himself for a sin he has committed?

Take a driver who is normally a thoughtful responsible person. Once he drives too fast, or he is inattentive for a crucial moment. There is a crash. A little child is killed.

He is bitterly sorry. He makes and sincerely tries to keep a resolution never to drive too fast again. His insurance, which as a responsible citizen he has kept up, covers all costs. He does all he can to show his sympathy to those who mourn.

His minister assures him that he is forgiven, and he should erase the incident from his memory. His Bible comforts him with the promise that God forgives those who are penitent. And he is penitent. The Holy Spirit bears witness to these things in his heart.

He can rationalize it, too. In such accidents there is an element of chance, of bad luck. He wasn't completely responsible for the death of the child. Everyone else who drives carelessly, those who neglect to plan highways with proper regard for safety, share the guilt a little.

But the child is dead.

The doctrine of the forgiveness of sins comes to terms with these things. God who forgives and forgets wants us to forgive ourselves and forget, too.

God Gives Us Strength

If it is impossible to make amends, he takes the aspiration for the deed. If it is impossible to get rid of the burden we bear, he helps us bear it. If it is impossible for the years the locust has eaten to be restored here, they will be restored hereafter.

We see dramatic examples of this about us in our own time. Men who wasted years and talents in drunkenness have gone to work in Alcoholics Anonymous, and with strength from some great Power, have been able to help many more than they hurt.

And God alone knows how many whose sins are secret from all but him, are living lives of consecration and service, dedicated to restoring the wasted years, and showing love to Him who forgives and forgets.

The forgiving God gives us grace to atone. He provides a strength to make restitution in some other way, as well as years in which to work. And when there is no time or talents left us, he assumes our burdens, and makes our sins as though they had not been.

He teaches his children to forgive their own trespasses, as God forgives our trespasses against him. ●

By ENOS MONTOUR

A New

First step in the "Good Samaritan Plan" was a banquet in Grenfell United Church, when the congregation was host to 135 Indians from the Sakimay Reserve.

Earl Stotesbury's "idea" has brought Saskatchewan Indians into town churches and sent townsfolk out to the reserves

A bus, purchased by the Home Mission Board, is used to bring Indian people into town for church and community activities. These young people with Mr. Stotesbury are from the Sintaluta Reserve.

Indian families are "adopted" by congregations and organizations. Joseph Crow and his family, from the Kahkewistahaw Reserve, are welcomed by the Yorkton congregation.

Mrs. Norman Dickey of Stoughton United Church visits Mrs. R. Kaye and daughter on the Sakimay Reserve. The Stoughton congregation helped furnish new home for the Kayes.

Deal For Prairie Indians

As the Rev. Earl Stotesbury paced up and down the Saskatchewan prairie manse, he was deeply conscious of the divisions between Indian people and other Canadians. In his arms he held an under-nourished, two-year-old Indian girl. He decided that something had to be done to bring townspeople and Indians of neighbouring reserves closer together.

The little girl was placed in a non-Indian foster home.

Thus was born an idea, which has become known as the "Stotesbury Good Samaritan Plan." It's been adopted by Saskatchewan Conference, and copied or adapted to meet the needs of other areas.

Mr. Stotesbury's "idea" was that townspeople and other non-Indians become "Good Samaritans" to the natives on adjacent reserves. He wanted congregations and organizations to befriend and assist Indian families over a long term period.

During his student days at St. Andrew's College, Saskatoon, Earl served a year on the Round Lake Indian Mission. After ordination in 1956, he volunteered for Indian work. The Home Mission Board appointed him to the Round Lake mission, and with his wife and four sons, he settled in Grenfell. It was there that his idea came.

Grenfell, deep in south-eastern Saskatchewan, has a population of 1,500. To the north, for 30 miles along the Qu'Appelle Valley, 2,000 Indians live on four reserves.

As his knowledge of the situation grew, the young minister compared the prairie Indians with others. The Six Nation Indians of Ontario and the Caughnawagas of Quebec live near great industrial centres; and the British Columbia Indians are prosperous, with costly seine fishing boats. But the depressed prairie Indians, living out their lives on the fringe of small towns, have no visible means of support. Grenfell, Broadview, Whitewood, Fort Qu'Appelle and many others all have Indian reserves nearby.

Life had no meaning

Townspeople ignored the Indians as long as they didn't get into mischief. Occasionally they were given some menial work. Few ever qualified to enter the town schools, and when sick were not encouraged to enter town hospitals. Their reserve shacks were dilapidated, their future hopeless, and life, itself, had no meaning.

Earl Stotesbury soon became aware of the terrible poverty and segregation of the Indian people. He knew that love, patience and understanding are what the Indian people need, and that every expression of genuine love and concern will eventually bear fruit.

As he read again the story of the Good Samaritan he noted that the man had acted in a spirit of Christian love and pity, instead of asking questions—or appointing a committee. And he felt the call "Go and do thou likewise."

Would the Grenfell people help? "God willing, I'll go out and ask them," Earl said. He did, and they did.

The first step was to bring Indians and non-Indians together. The Grenfell United Church, through its minister, the Rev. C. Brandow, invited 135 Indians from the adjacent Sakimay Reserve to be their guests at a banquet and social.

Taking Joe Crow, a Sakimay Indian with a large family, with him, Earl visited the Assiniboia Presbytery and outlined his dreams and hopes. He challenged ministers and lay delegates alike to become "Good Samaritans" and set up Indian Friendship Committees in their home churches and throughout the province.

Today, Joe Crow and his family have been "adopted" by the Yorkton United Church congregation. The Rev. J. Jones and his people found a good house. Joe is now a respected cement worker with a construction company; his wife is a member of the Women's Federation, and his children attend the town schools. The Crow family is fully integrated and appreciated.

Since then Earl Stotesbury has travelled many thousands of miles to speak at interdenominational gatherings, conventions and to churches and organizations.

His plan for Indians and Métis (non-treaty Indians) has received the approval and co-operation of the Indian Affairs Branch. It has also been approved and encouraged by officials in the Saskatchewan and Federal governments, as well as by officials in the other Western provinces. Canada's Indian Senator Gladstone sees in it great possibilities for good.

Anglicans and Baptists, too

A brief Mr. Stotesbury prepared for the Joint Committee of the Senate and House of Commons on Indian Affairs has been endorsed by many, including Dr. A. H. Davis who heads Indian and Eskimo work in the Anglican Church. A resolution has been put before the Western Baptist Convention to enter in on the plan with the United Church.

The United Church's Saskatchewan Conference gave the movement its blessing in 1957 and included all its Indian missions. Its report read, in part:

> "Since friendship is the essential factor necessary for the successful operation of the Good Samaritan Plan and for the integration of our Indian people into Canadian life, and since it is widely recognized that the only body capable of providing this friendship is the church, your committee therefore recommends that every pastoral charge in the Conference make plans to befriend at least one Indian family."

At the Christmas service in McLean United Church, Leonard Stevenson, a Broadview Indian, and his family, were welcomed into church fellowship. He had served four years overseas in the Second World War with the RCE. Now he is employed on Alvin Traub's dairy farm, north of McLean. His older children are living in Regina homes and attending school.

Two Indian councillors of the Sakimay Reserve were baptized with others in the Grenfell congregation last year.

The church has recently provided a 36-passenger bus in which reserve people are brought into the town churches of

(Continued on page 20)

The Rev. R. Oakley Dyer and Mrs. Dyer are now doing evangelistic work at Cawimbe in Northern Rhodesia, Africa.

R. Oakley Dyer tells

"Why I Am a Missionary"

WHY are you going overseas? What made you decide to become a missionary?

Ever since our decision was made we have been bombarded with such questions, put to us with surprise, wonder and almost incredulity.

We find this reaction rather difficult to understand, particularly when it comes from fellow Christians. To us it isn't an exceptional thing we are doing. It is merely an extension of the sense of discipleship we already have.

We have felt embarrassed at the attention our decision has brought. A few weeks ago, enroute to Toronto and language study, we stopped for a week-end in Calgary. My wife went out to the car to get something for the children. A little girl playing in a nearby yard, on seeing her, ran immediately to her own door shouting, "Mommy, Mommy, come quick. See the missionary's wife!"

Obviously we were a novelty!

Having once accepted Christ as a young man, and having submitted my life to Him that he might live through me, it was my task to find life work that would enable me to make my maximum contribution to his task of bringing all men into right relationship with God and their fellows.

So I entered the ministry.

What about the call to overseas missions? To me, discipleship means mission. As I claim to be a disciple, I must be concerned to reach out and win others to Christ and His way.

Stimulated by Stories

The stories of missionaries and their work have always thrilled and stimulated me. They have inspired and influenced me. I can't remember when the thought of mission work as my work has not been present somewhere in my mind.

When I began my training ten years ago I started to correspond with the Overseas Mission Board. Technically speaking, of course, I was not then eligible. I had first to complete my training and then I would be ready to go. I finished my course four years ago, but I didn't offer myself. And the board did not push for my decision. Sometimes I wonder if I might not have heard the voice of God sooner if I had been needled just a bit.

I love physical comforts. They are a part of me. I don't like the thought of giving up an inner-spring mattress, of not eating fresh meat at least once a day, or not being able to turn on a tap to get hot or cold water as I wish. I am reluctant, also, to turn my back on the theatre, television, great movies and many other gifts of civilization.

I am hesitant, too, at being separated from family and friends by thousands of miles, and timid about moving into a less secure environment. I know, of course, that the world is rapidly changing and that many of the things that cause me to hesitate may not be real where I go.

Diluting and Dodging

What I am trying to say, of course, is that I am very human. I love my comforts just as much as anyone else. I can easily rationalize my continuing to submit to the materialistic culture in which I've been brought up. But all this is simply to ignore or dilute the Gospel, to dodge the issue and to sit on the fence, refusing to make a decision when God demands that a decision be made. Undoubtedly this has been true in my own life.

As I have already said, I believe discipleship and mission go hand in hand. So I have tried to find and express my mission wherever I happened to be. And in a way this is a delaying factor. If I can serve God wherever I am in this country, any call to serve him overseas passes me by, and applies to someone else. The sense of urgency in the work overseas is thus dulled.

I have tried to find my mission in school, university, on a mission field, in college in Montreal, in a church of the Church of Scotland, and on the Rimbey pastoral charge on the edge of Alberta's west country. Wherever I was I felt that to be God's call to me.

But the paramount need of the world today is to hear and to respond to the Gospel. This is the task of the Church and the tragic thing is we can't find the workers to fill the requests for missionaries.

In 1957-8 the United Church needed 65 new overseas missionaries. It sent only 13. In 1958-9 it wanted 60 and enlisted 16. In 1959-60 it sought 44 and got 11.

This is where I fit into the picture again. I saw the

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tremendous need and the challenge that this need places before the church. To the question "what are you going to do about it?" I offered myself. My wife felt the same way.

We filled in papers, were tested, interviewed and examined. I shall never quite understand how or why, but we were judged fit and able, and so the church sent us out. It must be the hand of God upon our lives. How could we possibly conceive this to be otherwise than the will or call of God!

A desperate need

How desperately men need to be told today just who they are, as children of God and brothers one of another. How much they need to understand that they will only realize themselves as children of God and brothers one of another as they come to God in loving reconciliation and are then reconciled to one another.

But how are they to come to "him in whom they have not believed"? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?

That is why I am a missionary. •

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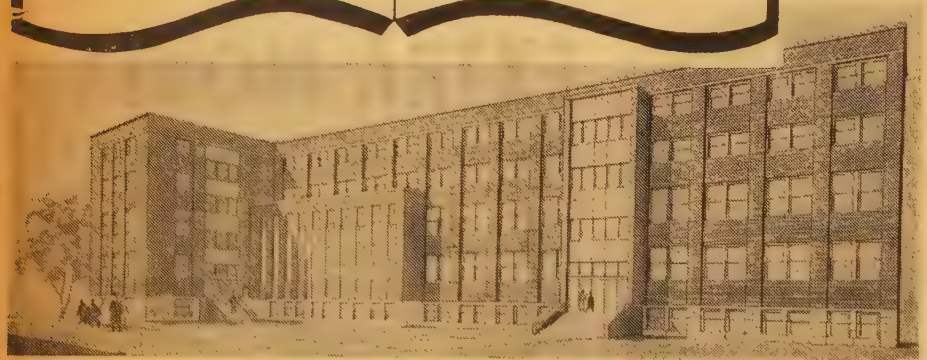

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Mr. Lorne Tomlinson, Dean

On South Africa and the Commonwealth • • •

How Should Canada Vote?

This is the question The Observer put to distinguished South African author Alan Paton. He has not answered our query – for obvious reasons – but he frankly discusses the dilemma facing the Commonwealth

by ALAN PATON

CANADA will soon have to make a momentous decision, namely, whether she should vote for or against the retention within the Commonwealth of the new Republic of South Africa.

Many questions are asked. What decision will be best for the people of South Africa, not only the voiceless non-white people, but also the white English-speaking South Africans, for whom many Canadians feel a special concern? What decision is most likely to bring the rulers of South Africa to realize the folly of their ways? Is exclusion likely to sober them, or will it merely cause them to harden their hearts? And should they not also be taken into account, and nothing done to increase their feelings of insecurity?

I would not presume to urge the Canadian people to take one step or the other. After all, there is a Canadian interest also to be considered. All I wish to say is that not one of the questions asked above is of primary importance. There is only one question of primary importance, and that is what decision is more likely to preserve the Commonwealth as a power for order and peace in a turbulent world. This is especially true now, when the whole future of the United Nations organization is in the balance. This is the question of primary importance even for a South African like myself. For me as a South African it is more important that the Commonwealth should endure, than that South Africa should remain in it, or that South Africa should be excluded from it.

This is also the primary question for Canadians. While I for one am deeply grateful for the concern which Canadians show for us, they must consider not what would be best for South Africa and South Africans, but what will be best for Canada and Canadians; and that means, I am sure, what will be best for the Commonwealth. The Commonwealth is not a stick for beating South Africa on the head; it is an instrument for order and peace.

It has been reported in South Africa —with what foundation I do not know —that Mr. Macmillan has been able to persuade Commonwealth Prime Ministers not to ask for South Africa's exclusion. It has subsequently been reported that this is not the case. Mr. Macmillan's dilemma is surely very clear. If South Africa is retained, the Commonwealth remains a whole instrument with considerable internal strains.

Alan Paton

If South Africa is excluded the Commonwealth remains a whole instrument with fewer internal strains, but a dangerous precedent has been set, namely, that the countries of the Commonwealth have established a kind of right to judge the policies of member countries.

This dilemma is paralleled by another. South Africa's position in the Commonwealth is not likely to be a safe one for some time to come. Under the present Government she is likely to be a doubtful asset, and each new act of racial discrimination forces her sister countries to side with or against her. This is embarrassing to her white sister countries because if they side with her they appear, willy-nilly, to be supporting Apartheid, or at least not to be opposing it. If she is excluded now, this will leave the rest of the Commonwealth entire; but if she retains her membership, and some nation were to desire her exclusion tomorrow, perhaps because of some new act of racial discrimination, the Commonwealth could fall asunder. *If she is to be excluded, it must be a matter of policy, not a matter of reprisals.* And that policy is plainly and simply the preservation of the Commonwealth as an instrument for order and peace.

There must be no sentiment about it. The white people of South Africa, voting in their own interests, decided by a narrow majority to establish a Republic, knowing that this would open up the whole matter of membership of the Commonwealth. It is now the responsibility of the Canadians to decide what is best for Canada and the Commonwealth. The effects of this decision on South Africa and its people is not the main question. ●

Cover Story

Artists and Religion

Artist Grace Coombs (Mrs. J. S. Lawson) in her Guelph studio

By A. C. FORREST **Photos by E. L. HOMEWOOD**

A FEW years ago, a group of distinguished churchmen visiting Emmanuel College, Toronto, expressed amazement at the abundance and quality of paintings in the college and residences.

They said they hadn't seen such good art in any other theological college on the North American continent. This may have been one reason Emmanuel —the college that trains more United Church ministers than any other—was given top classification.*

The pictures, including oils by Tom Thomson, J. E. H. Macdonald, and others of the Group of Seven school were all made available by loan, gift, and purchase through the librarian, the Rev. J. S. Lawson, PhD. Some of the best were by E. Grace Coombs, who for nearly 40 years taught at the Ontario College of Art, Toronto.

This story is about Dr. Lawson and his artist wife, Grace Coombs, who is a distinguished Canadian painter, and their unique ministry in The United Church of Canada. Miss Coombs' story was written by Dr. Lorne Pierce and published in 1949 in a Ryerson book with prints of some of her pictures. We have space here only to touch a few high spots of Dr. Lawson's life.

When Jim Lawson was a small boy on a farm in the old Scottish community of Limehouse near Acton, he felt called to be a minister. But a childhood illness so damaged his vocal chords, that he knew his low soft voice would not be adequate for what he still believes is the greatest art in the world—preaching the Gospel.

If he couldn't preach, then he felt he should help young ministers. For this he had special gifts, an appreciation and understanding of art, and a conviction that good art may deeply influence the religious man. For the past two decades he has been helped by Mrs. Lawson.

Now in their retirement, they live among their paintings and friends in Guelph, Ont., and he claims he washes the dishes so she can have more time to paint, and that he occasionally gets a letter addressed to Mr. Grace Coombs. They spend long summers at their Parry Sound home, Camp Charmette.

Across Canada, in church and manse, as well as in art gallery and private collections, Grace Coombs' pictures add a touch of beauty and inspiration to those who love and appreciate her work. And scores of ministers testify their ministry has been fuller because of the help of Jim Lawson. Several might have dropped out years ago, had it not been for his encouragement.

A Winding Road

It was a winding road with several detours that brought Jim Lawson to his ordination vows. He remembers with gratitude that Dr. Salem Bland and Dr. W. Harold Young made a special plea to Toronto Centre Presbytery that he be ordained, with the understanding he should not minister in the ordinary way, but be given a post where he might serve the church through his knowledge and love of art.

He was appointed senior tutor to the new Emmanuel residences—at first his pay was room and board. He could always take a few weeks off and make some money through his special artistic skill in wax sculpture. Later he became Emmanuel librarian, and marked a good many hundred essays and examination papers on the side.

But his more important ministry was personal, most of it quietly cultivating a little understanding and appreciation of Canadian — and other art — in the young theological students. Boisterous spirits could be missed by the quiet gentle man. But he watched for the lonely or discouraged boy, the misfit, the lad who was slipping in his studies or faltering in his faith.

He took those who were interested to visit the studios of Toronto artists, some prominent, others recognized later. "Jim Lawson did more for Canadian artists and more for the cultivation of art among Emmanuel students than any man in Canada," the late Fred Brigden used to tell Miss Coombs.

Jim bought pictures from talented artists and loaned them to students. He actually gave away 250 pictures before he lost count, including over 40 to Emmanuel. He collected Group of Seven paintings. Once he owned eleven Tom Thomsons.

One Thomson, which he purchased for $200 from an artist about to be evicted for back rent, was hung in a professor's room, in the hope that he or the college might buy it. Jim had borrowed half the $200 purchase price. But no one seemed interested, so later he sold it for $4,000 and took his wife on a trip to

By The Association of American Theological Schools.

"Lead kindly light, amid
the encircling gloom . . ."

Music Pattern by Grace Coombs
Photo by E. L. Homewood

(Over)

Tributes from Former Students

Principal W. S. Taylor of Union College of British Columbia says:

". . . I recall pleasant afternoons with Dr. Lawson in the studios of A. Y. Jackson, Manly McDonald and H. S. Palmer, all of whom have pictures in Emmanuel College now. Jim influenced me to spend scholarship money on buying Canadian paintings instead of books. The pictures went with me to India and were one of our prize possessions there."

The Rev. Austin C. Huston of Coniston, Ont., says:

". . . During my days at Emmanuel, Jim Lawson gave unstintingly to create in me and others an appreciation for the best in paintings, and he saw to it that paintings were made available at a price which a student might afford.

"After graduation, my wife, who is a nurse, and I went to our most northern Indian mission, some 135 miles north by canoe from the Hudson Bay railroad. We took our paintings with us and transformed the walls of our shack. The homes in that distant place seemed void of colour and the winter nights were long and lonely. Our pictures provided a tonic for our souls.

"Later, in Saskatchewan, our oil paintings brought new atmosphere into a house which long needed redecorating. Visitors to this home on the prairies would gaze at our paintings before accepting an invitation to be seated, and their remarks made us aware that to them, too, they were food for the soul.

"When Jim Lawson in his own quiet way took time off to guide me to an appreciation of good art, he probably didn't realize the number of homes in out-of-the-way places into which these paintings would go."

The Rev. O. P. Hossie of Trinity United Church, Kitchener, Ont., says:

"During the war I served as a naval chaplain with an Anglican padre who had a wide experience in western dioceses. When he discovered that I was interested in art and knew something about Canadian paintings, he remarked, 'You, too! I have travelled from Winnipeg to Victoria, and time and again found at least one good painting by a Canadian artist in United Church manses. I found one in Peace River, another in northern Saskatchewan, and in various other unexpected outpost places. How do you explain it?' After a little research, I discovered that all of the men who owned these paintings were graduates of Emmanuel College, who had lived in the residences during the Jim Lawson regime. . ."

study the galleries and cathedrals of Europe.

"One man said he didn't think I was much of an art critic," Dr. Lawson remembers, with satisfaction. "I at least knew enough to buy a Thomson for $200."

In his enthusiasm he persuaded some artists to give or sell cheaply to him sketches to be given to students. One of the most generous was Grace Coombs who once gave him a whole armful for appreciative young ordinands, whom he would take with him to her studio.

Among her pupils were many who couldn't pay. She would walk with them to their little rented studios to criticize their work—and saved carfare for them.

"I got her to give me lessons, too," Dr. Lawson says. "It wasn't long until I was taking lessons about eight nights a week." Then he adds: "I couldn't afford to buy her paintings, so I married her."

Artist Franklin Arbuckle said once that young art students got more help from her than from any other teacher. She remembers with enthusiasm the post-war classes with veterans.

The Detours

These memories are from the later fruitful years when Miss Coombs' pictures were being shown in the galleries and Jim was busy at the college. The road there hadn't been easy for either of them.

Jim left high school during the depression of 1907 to earn money to go to college. He first worked in an Acton tannery for $9 a week, but after a few months everyone's wages were cut. One Saturday he collected his pay, $9 for two weeks. "I never went back," he recalls, still a little chagrined at the memory.

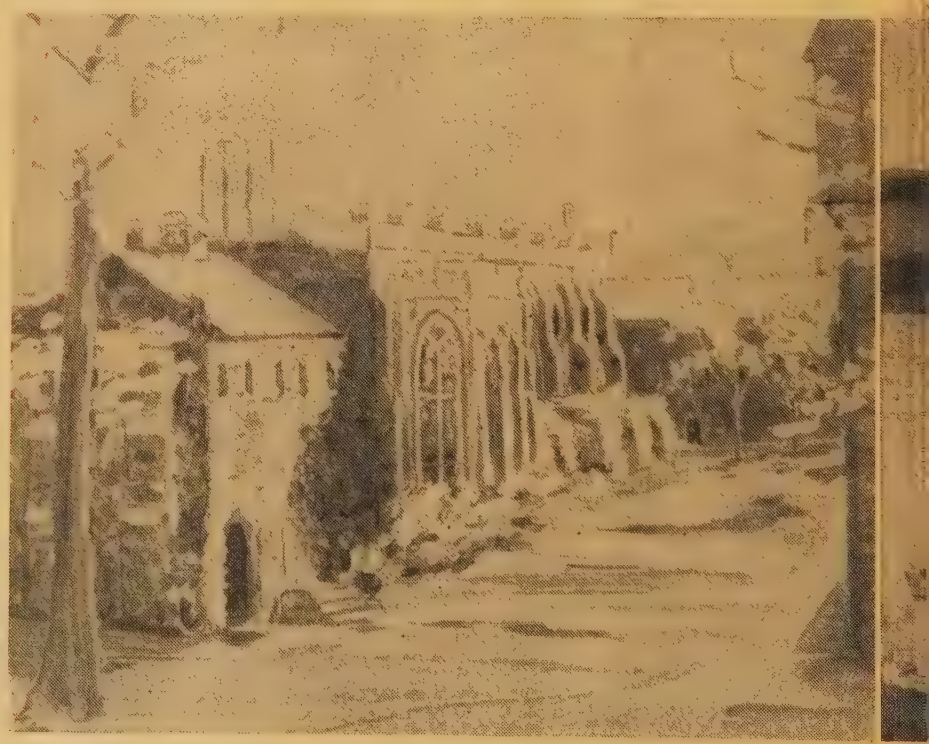
"Saturday night I went up town in Acton and the druggist asked me if I had ever thought of taking pharmacy. I said I could think of it pretty fast. So I went to work in the drug store."

Later he was to graduate in pharmacy and be put in charge of the drugs in a large military hospital during the war. "About the most important thing I learned was the melting temperature of wax."

Very special skill

This proved significant, for he developed a very special skill in working in wax and for some years — and for 20 summers — made exact models of fruit specimens for the Department of Agriculture at Geneva, N.Y. One would still like to bite into his peaches and strawberries. One Geneva scientist once said, "Jim would be a fine fellow if he'd just give up his darn-fool religion."

But the ministry kept calling Jim Lawson. He took his BA, studied theology in Knox, Cambridge, Edinburgh, and wrote his PhD thesis. Through the years he haunted the picture galleries, and sometimes wondered if he could ever afford an original picture of his very own.



Dr. Lawson doesn't claim to be an artist, but has had several exhibitions. This is Burwash Hall as he saw it from his office in Emmanuel College.

"One wretched Sunday afternoon as a student at Knox, I was not at peace with myself or the world. I sat looking at a $25 picture by H. S. Palmer, of two red and white calves eating autumn apples in an old rail-fenced corner.

"After three hours I learned what beauty could do for a man's soul, and how it could lead him into an aesthetic, and into a religious and devotional state that to me was very high indeed."

"From then on I couldn't forget art and beauty and the ministry of art to religion. I bent everything to that end, and tried to get everyone else I could to partake.

"My PhD thesis was, 'Art as a Stimulus to the Religious Consciousness.' I just couldn't feel like the religious professor who said frankly that he could worship as well in a barn as in a church. I can't. And I don't mind admitting it."

Influence best

Husky voice or no, he would serve the church as a minister if he could. And how better than influence ministers to appreciate art. "I just prayed that I might be used."

During the early years in Emmanuel, Dr. Lawson had some tempting offers to teach philosophy, set up a fine arts department in a leading university, to be the assistant minister in a large church under a great preacher. But he remained at the college. He hoped he might be used by the church to teach outgoing missionaries some appreciation of the religious art of other people. But this didn't happen.

"Having to enforce the rules in the library spoiled to some extent my relations with the boys," he says. "I'm sure some of them remember me as that crabby old fellow who wouldn't let them borrow books, without signing."

Ministers do remember Jim Lawson for frowning severely at them when they carried on whispered romance with some arts co-ed. To the student who dared remove his coat or enter the library in a sports shirt, it was a stern, "Gentlemen, garments, please."

But some remember other things. "If it hadn't been for Jim, I'd have dropped out," one minister told us.

Once Dr. Lawson invited Frank Fidler to an exhibition of Miss Coombs' paintings, and Frank — now Associate Secretary of the Board of Christian Education—fell in love with a landscape. He wrote his fiancée who was a YWCA secretary in Montreal that he wanted to buy it. She encouraged him.

A little later he went to an H. S. Palmer exhibit and coveted another. He wrote Montreal again. "What do you do with a man who wants to spend his money on oil paintings instead of saving to buy furniture?" she exploded to her room-mate.

"You tell him to buy them. You can always sit on the floor, but you won't likely buy oil paintings after you're married," she was counselled. "So," Mrs. Fidler says, "I encouraged him to buy it, too. We've always been grateful for those pictures and we appreciate Jim's interest so much."

While some remember the cups of tea late at night in the Bowles House Dean's room before Jim was married, others treasure memories of visits to the Lawson home and studio. A favoured few visited Camp Charmette, their northern retreat from which so many beautiful landscapes and flower studies have come.

Has the only one

One fortunate minister, the Rev. F. H. Joblin—who probably bought more pictures he couldn't afford to pay for, than any other graduate, and has them to grace his Westboro, Ottawa, manse now—has the only *Lacoomb* painting in Canada.

Grace and Jim painted it together and presented it to the Joblins as a wedding gift. Mr. Joblin was asked to officiate at the Lawson wedding, too. "I think I liked Fred because he wasn't very pious," Jim recalls. And that reminds him of a remark that the late Chancellor Wallace made, that one reason they appointed Lawson to be senior tutor was, "He's not very pious."

However, with all the Lawson interest in art, both look upon it as a handmaiden of religion. "The church and its call was always my first interest," Jim says. A few ministers who shared his

(*Continued on page 24*)

Grace Coombs is best known for her landscapes, many of which hang in homes of Emmanuel graduates. This is "From Indian Point"

Her floral works are equally well-known. Most are of wild flowers in natural setting. This still life is entitled "Anniversary Bouquet"

• An Old Fogey

Ad Lib

By J. A. DAVIDSON

A FEW days ago I had a brief but delightful visit with My Irritable Friend. When I arrived at his manse I found him in dudgeon of appreciable altitude. It was over an argument he had had with Jumbo Binks the previous evening at a little fellowship gathering of district ministers and their wives.

Young Barmish — M.I.F. says that Barmish suffers from "great gobs of undigested theology" — had presented a paper on the current theological resurgence and isn't it awful that we ordinary preachers aren't doing more about it. In the chitter-chatter afterwards, Jumbo let go at young Barmish —and it seems that Jumbo went all violent.

Jumbo is of the opinion that there's far too much of this theological guff in our church nowadays. And he can't understand how any right-thinking Canadian minister can go for all that dreary hogwash being sent over to us by those decadent European theologians.

After all, says Jumbo, we mustn't waste our time and energy on a lot of idle speculation when there are still so many things in our society against which we should be taking a firm stand. (M.I.F. reports that Jumbo is president of the local branch of The Society for the Prevention of Things.)

Then the corn began to pop. Barmish and Jumbo whacked away at one another. The others whacked at Barmish and at Jumbo and at both of them simultaneously. It was a real old-time theological shindy—and M.I.F. enjoyed it immensely.

When the popping seemed to be simmering down he put on his best schoolmasterish expression and suggested to Jumbo that his contempt of theology was not the kind that familiarity brings. Before he could tell Jumbo that he felt that his concern for action was a good thing but that it would be even better if he laced it with some strong theology, Jumbo counter-attacked. He charged My Irritable Friend with lukewarmness on Sunday sports, group dynamics, alcoholic beverages, Rally Day, the Sector Plan, what young people do at those dances, and the menace of Communism. And he finished up by calling M.I.F. a "mouldy pedant."

At that point the hostess re-charged the coffee cups, and a state of armistice settled on the fellowship. Old Rodomont poured water on the troubled oil by mumbling, "Well, anyway, chaps, what we do need is more Gospel and less platitudes." No one challenged Rodomont on that—and the meeting closed peaceably.

My Irritable Friend is a bit worried about the apparent split in our ministry between those who over-specialize in activism and those who seem to be trying to hole-up in a fairly impregnable theological ivory tower. But he feels that he may, after all, have found the right road between, for both young Barmish and Jumbo Binks told him that he's an old fogey quite out of touch with the things that really count in the church today.

Caistor Corners

By J. SHERIDAN BOLE

I TOOK in the Anglican pancake social the other evening. It was Shrove Tuesday, according to the Anglicans, and they never fail to remember the day, for that is the evening on which they serve their annual pancake supper.

I had spent the afternoon visiting a sick friend in the hospital in the distant city, and arriving home somewhat late was warned by my wife that if I didn't hurry we would be late for the social. It is important to arrive in good time and everyone tries to get there early; otherwise you have to stand in line and watch other people eating pancakes; watch the golden maple syrup being poured with extravagance over the brown mounds; watch the pitchers being re-filled from the kitchen; watch the anxiety deepening on the faces of the Guild ladies, for when this rich, glowing mixture runs out, corn syrup is substituted. And who wants corn syrup on pancakes!

Mindful of this possibility, we hurried along to the hall. As we entered a cloud of steam broke over us and it took several moments for my glasses to clear; but there were still some vacant seats at the table next to the kitchen. That is a good location, and we hastily seated ourselves.

The room is full of friendly sights and sounds: the long rows of tables covered with white linen, dotted here and there with green pickle dishes; and in the sweetened warmth of the place, a golden haze swimming around the lights above the tables; the muffled murmur of conversation and, from the kitchen, the sizzling of pancakes on hot griddles.

Soon a huge plateful of fluffy, brown, newborn pancakes — made from the recipe known exclusively to the Anglicans —is set before you. The pitcher of maple syrup is passed, the pats of yellow butter are already melting on the mound and before you know it you are enjoying the pancake social.

The times comes when it is possible to pause and glance around. The United Church people outnumber the others and sit with their heads bowed far over the table; the Presbyterians, serious of mien, are contemplating the door leading to the kitchen; the Baptists are immersing pancakes which almost disappear under the warm, glowing liquid; and the United Brethren sit in a group by themselves. The waiting line now extends completely across the lower end of the hall and at its end stands our Mrs. Wellington, grim, but holding on.

It's a good crowd, we say to ourselves, but not as large as we shall have at our Spring Tea. For then Lent is past and spring spills into our basement. The room will be graced with pussy-willows and daffodils. The richly laden tables will display culinary art at its lavish best. Never yet have *we* run out of supplies. The other day Mrs. Wellington was telling me—with a touch of triumph, I thought—that at the pancake social the Anglicans *did* run out of maple syrup.

• Anglican Pancakes

Rev. J. A. Davidson

Rev. J. S. Bole

Mrs. J. Shilton

Rev. G. Legge

• Hymn Hit Parade

Prudence in Parsonage

By JEAN SHILTON

THE favourite hymn of American Protestants is "The Old Rugged Cross," according to a poll taken in 1960 by the *Christian Herald*. The next four in order of popularity are:

What a Friend We Have in Jesus
In the Garden
How Great Thou Art
Sweet Hour of Prayer.

Only one of the top five is in our *Hymnary*. Of the total list of 25 favourites, 15 are in our *Hymnary*.

Most of these favourites are heavy with the scent of "the dear dead days beyond recall" and it is this that puts them on the hit parade. But scratch them and they don't bleed much theology, not the real red kind, anyway.

While I was unhappily pondering this theological anemia, I found a paragraph by A. J. Gossip which illuminated the matter:

"So far as the man in the street today has any theology whatever, it blew to him from the hymns he sings, or did sing, when he was a child. From which it follows that the choice of the praise list is a momentous matter, to be thought out with care and prayer, and feeling for the hand of God. . . It was a man who knew people better than most do, Fletcher of Saltoun, who said 'Let me make their songs and I do not care who makes their laws. . .' In view of which, the inrush of thin and sub-Christian superficialities, to taking tunes and appealing music, is no light matter, but an ominous thing."

Well, thought I, the readers of the *Christian Herald* are one thing, the members of the United Church are quite another. So I did a little poll-taking of my own.

First, I examined the "girls" of the Evening Auxiliary. Each one was asked to write down five hymns she liked very well. Out of a total of 55 hymns listed, 10 were not in our *Hymnary*, and 11 were from The Gospel Call section of the *Hymnary*. The four top hymns were:

What a Friend We Have in Jesus
How Great Thou Art
The Old Rugged Cross
The Stranger of Galilee.

Not so different from the *Christian Herald* list at that. But still, the girls did list a total of 44 hymns that weren't on the *Herald* list at all, so their tastes in hymns have been influenced by the *Hymnary* to some extent.

Finally, I asked a group of United Church ministers and wives to bare their souls in the matter of favourite hymns. Out of a total of 39 favourites, only two were not in our *Hymnary* and only one was from The Gospel Call section. Only two of their 39 made the *Christian Herald* list at all: Lead Kindly Light (*Herald* rating No. 13) and A Mighty Fortress (*Herald* rating No. 22). The favourite hymn of the ministerial group turned out to be Be Thou My Vision. Ten others got more than one vote. A random selection from the ten is: Praise, My Soul, the King of Heaven; O Sacred Head Now Wounded; Fairest Lord Jesus; Come, Let Us Sing of a Wonderful Love.

There's no doubt at all that the ministerial taste in hymns has been determined by the *Hymnary*. What is chiefly influencing the man in the pew remains something of a mystery.

• Epidemic of Meetings

Letter from Africa

By GARTH W. LEGGE

YOU may think that too much of your life in Canada is spent in meetings. You may well be right. But I must report that the same disease can be found here in Rhodesia.

One of my chief concerns for our Copperbelt staff of some 15 ministers, seven evangelists and four women workers is how to promote the expanding needs of the presbytery without constantly removing them from their parishes to attend important meetings and conferences.

How could it be otherwise when the era of missionary control is giving way to that of the indigenous church, when the training of lay leadership and the building up of congregations for mission and witness are of first importance? Yet how can African pastors nourish their devotional life and exercise a pastoral and evangelistic ministry in their huge townships if they are always attending meetings?

Moderators, too, in the course of their duties, are forced to conform to the cult of the blessed meeting. I have spent 15 days this month in this fashion. But these were meetings with a difference. Eight were spent in the Mindolo Ecumenical Foundation attending the first World Student Christian Federation Conference for Africa south of the Sahara. Students were there from East, Central and South Africa.

They came to worship and study and discuss the meaning of Christian discipleship in today's Africa. Some delegates were Europeans, most were Africans; all thrilled to the new and exhilarating experience of youthful Christian fellowship across the lines of tribe and race and nation.

Day after day, Bible study groups sought light on God's will for His people in their beloved Africa, especially for students and young people. Working groups delved deeply into suitable programmes for newly-formed Student Christian groups.

Our contribution was far outweighed by the privilege of being with a group of young people, keen of mind, committed in faith, who tomorrow will be among the world's leaders. Faith and hope were restored, and a glimpse afforded into God's way in history; young minds and hearts, informed, inspired, to shed His light in Southern Africa. And it all happened in meetings, eight full days of them!

Then followed the Methodist Synod of the Northern Rhodesia District. Impressions? There is the all too familiar lament about the dire shortage of African ministers and evangelists. There are the complicated problems of

(*Over*)

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staffing and running a vast educational enterprise with dozens of mission schools.

One afternoon the corporation played host to the whole synod at a tea party. In expressing thanks, an African minister told of times when Africans had to move into muddy streets in Broken Hill to allow a European to pass. Now he rejoiced that quite un-selfconsciously we can all be entertained as guests of honour, together and officially.

Back in the synod, a historic occasion was marked when the first African woman from the district was approved as a candidate for the Methodist deaconess order. All had profited—through meetings!

I have returned from Broken Hill to the mundane work of administering a presbytery. It's good to be home again. But it's not much of a change. For Thursday, Friday and Saturday are to be spent in a novel way: attending meetings all the live-long day! ●

NEW DEAL FOR INDIANS

(*Continued from page* 9)

Broadview, Grenfell and Whitewood where they worship together with other Canadians. Townspeople go out to the reserves to visit.

The teenagers who have high school standing have been placed with western town families. Well-dressed and neat in their habits, they are favourably received. Indian boys and girls are living in the manses in towns like Indian Head, Wolseley, Fort Qu'Appelle, Shaunavon, Aylsham and Woodrow. Other homes also have reserve youngsters.

Last year the Indian Affairs Branch adopted a plan drawn up by Earl Stotesbury for public school placement of Indian pupils in non-Indian homes for all denominations. For various reasons, some Indian children must go away from their homes.

Rosella McKay, a grade 11 student from the Broadview Reserve, lives in the Shaunavon manse and attends school. She plans to go in training for a nurse. At Christmas she was put on the Broadview bus, a happy, integrated Indian student returning to her reserve home and family for the holidays.

As there are 22,000 Indians and Métis in Saskatchewan, unemployed much of the time, there is yet a great deal to be done. However, since the Good Samaritan plan started in 1956 new interest in Indian and Eskimo people is evident in government and organizations. No one has done more to bring about this happy situation than Earl Stotesbury, the United Church minister on the Round Lake Indian Mission. ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Why is 11 a.m. a sacred hour for services in churches across North America?

A. We understand it had something to do with milking on the farm in frontier days.

Q. Our congregation, together with several others I know, follows the pattern of asking elders and stewards to remain ineligible for re-election for one year only, after having served their term of office, after which they are again eligible for re-election. This makes it necessary to reach out into the congregation for new leadership, and gives long-standing officials a brief opportunity to gain new perspective before being re-elected. Is this illegal?

A. It's not illegal to request that they not accept nomination or to vote against their election. It is illegal to declare a member in good standing, ineligible for office.

Q. Can you explain to me who Cain married? Some people seem to think that he married his sister. Is it true?

A. It's the only answer a literalistic fundamentalist has. Personally we have no idea where he found a wife.

Q. The Official Board in my church here is entirely male except for two ex-officio members of the Women's Federation. In a former church in a prairie city over a third of the board members were women. What is the general situation in the United Church? Is there any trend one way or the other? If so, why?

A. Many O.B.s are very predominantly male. The trend seems to be towards more women members. The ordaining of women ministers and elders has speeded up the process.

Q. Last year a couple in our church "had to get married." A few Sundays ago their premature baby was baptized at the morning service. Was this right?

A. We assume you mean was it right for the baby to be publicly baptized. We have no stones to throw; and we expect that the couple has suffered enough for their mistake without members of the congregation seeking to punish or humiliate them further. However, the session has a responsibility in such matters and our observation is that ministers and elders handle such things with kindly judgment.

Q. I am amazed each communion to see ladies taking communion with their gloves on. Is this correct?

A. It is considered incorrect by the people who advise us.

Q. Is it right, allowed and effective to have infant baptism in our church without the use of water?

A. No.

Q. Is it right for a minister to discourage the use of favourite hymns at a funeral service in a church?

A. We know of two requests for favourites which were discouraged: "That Silver-haired Daddy of Mine" and "Home on the Range." A recent correspondent to this paper strongly defended the second choice, saying it was very meaningful to the mourners. A minister has several responsibilities in conducting a funeral service in addition to pleasing and comforting the mourners, although being helpful to them will be given high priority. A funeral is a service of worship in which God is praised. We believe a minister's advice should be heeded.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

ONWARD editor, Frances Russell has had fun reviewing A. A. Milnei's *Winnie Ille Pu.* To all who enjoy Latin and for whom *Winnie the Pooh* still holds delight, this book is a must. Don't you like the picture of the laurel-crowned Pooh? (do read the review!)

Ryerson Press has announced a new $1,000 award for young writers. The prize will be offered annually for the best prose book manuscript — fiction or non-fiction — submitted by an author under the age of 30. The Book Steward, Dr. C. H. Dickinson, explains "Establishing this award offers us the opportunity of encouraging and giving recognition to young Canadian writers of promise." Ryerson hopes such an award will provide an incentive to youth.

Marion Keith is dead. The widow of the Rev. Dr. D. C. MacGregor, who has been living in Owen Sound, passed away February 10. Her name was well known to Canadian readers a generation or two ago, and she was particularly beloved within the Presbyterian Church. Among her novels set in Ontario's Simcoe County, *Duncan Polite* and *The Silver Maple* were favourites. Last year McClelland & Stewart brought out *The Grand Lady,* her fourteenth book.

Mrs. Tom Rees, wife of the Director of the *Mission to Canada* now progressing through the provinces, was guest at a British Books luncheon introducing her new novel, *The Road to Sodom* ($4.25). While research took more than two years, the actual writing was done in two weeks. The book deals with the tremendous human drama told in Genesis. It will be reviewed in an early issue.

Winnie Ille Pu

By A. A. Milnei. In Latinum conversus auctore Alexandro Lenardo. (McClelland & Stewart, $3.50.)

Reviewed by Frances Russell.

Edward Bear, known to his friends as Winnie the Pooh, has recently been introduced by a South American scholar, Alexander Lenard, as **Eduardus Ursus, amicus suis agnomine Winnie Ille Pu.**

Pooh is (incredibly!) not to everyone's taste. **Non omnes possumus,** as Eeyore says, "We can't all, and some of us don't" **—et nonnulli nostrum nequeunt.** But all the **amici Pui** who have even a nodding acquaintance with Latin will hail this return in disguise along with his friends Christophorus Robinus, Porcellus, Lepus, Bubo, Ior, Canga and Ru, **et omnes Leporis cognates amicique,** including Alexander Scarabeus.

The disguise does not extend to the illustrations. Pu and Porcellus appear on the dust-jacket as stout Roman general in full armour and small nervous standard bearer, and there is a bust of Pooh, laurel-crowned, on the title page; but for the rest the pictures are the old familiar ones, and they seem to fit the Latin text as well as they have the English. Pooh, with fur-face tilted skyward, looks as likely to be singing **Crustulum, crustulum, crustulum cru** as "Cottleston, Cottleston, Cottleston Pie"; and the **vasilius** is just as much not where the woozle wasn't as the woozle.

The book is a translation rather than "a Latin version." Obviously, the "every word is there" of one New York review is not true. Puns can hardly be lifted into another language, and poetry is difficult, particularly the unique hums of a bear of very little brain. But Dr. Lenard makes up for his small loss of fidelity to the original, with inspired echoes of familiar Latin authors. How appropriate it is to have the Expotition to the North Pole marching along in the narrative style of Julius Caesar: **Nunc de saxo in saxum procedentes caute adverso flumine iter pergebant . . .** ; and for Ior's denunciation of "this washing, this modern behind-the-ears nonsense" to become **O tempera, o mos ablutionis retroauricularis!** How natural for the song "Sing Ho for the life of a bear" to begin on the epic note of **Ursuli verba cano!** And what a pleasing stroke of inappropriateness to make the ditty "On Monday when the sun is hot . . . thunder out in tones of the **Dies Irae:**

Dies ille, dies Lunae
Semper venit opportune . . .

Winnie Ille Pu is almost as much fun to read as it must have been to write. Some of it needs no translative; for example, Piglet's frantic: **Succurrite, succurrite, horribilis heffalumpus! Hoff, hoff, hellibilis horralumpus! Holl, holl hoffabilis hellerumpus!** If other passages, a trifle more difficult, require the reader to turn to the "crib", so much the better. The lesson is all delight, and nobody who undertakes it will need to join Ursus Pu in singing:

Crustulum, crustulum, crustulum, crum,
Cerebrum meum est fatiga-tum.

Two Centuries of Christian Service in Nova Scotia

By the Rev. W. McN. Matthews (First United Church, Truro, N.S. $3.)

Many churches are holding centenary services this year. Very few, however, are marking two centuries since founding.

First United Church, Truro, N.S., has this distinction, and to celebrate the

occasion has published a book. Written as a labour of love by a former minister, the Rev. W. McN. Matthews, it should prove interesting to all concerned with the early history of the churches now within The United Church of Canada.

First Church has an impressive list of firsts: the first call to a minister (1770); the first regular presbytery in Canada organized in 1786; the first union of Burgher and Anti-Burgher congregations and presbyteries; the first Synod in 1817; the first Bible Society in 1810; the first Bible Class; the first prayer meeting for missions; the first temperance society. First United Church has given to the church 15 ministers and six missionaries who have served in India, Trinidad and in Angola, where Miss Mary MacDougall is now their representative. On its long list of ministers are many illustrious names. The present pastor is the Rev. Stanley G. MacQueen.

God and History in the Old Testament

By Harvey H. Guthrie. Seabury Press. (Oxford University Press, $4.25.)

One Body and One Spirit

By Oscar J. F. Seitz. Seabury Press. (Oxford University Press, $4.25.)

Reviewed by Harvey G. Forster.

These two excellent Seabury (Protestant Episcopal Press) books are especially suitable for the laity. A well trained laity makes a strong church. No training is adequate without a knowledge of the Scriptures.

Written in popular language, yet scholarly in content, they give an excellent background for Biblical knowledge. The one deals with the Old Testament; the other with the New.

The first gives a survey of the development of Hebrew nation, with special relevancy to the discovery of the action of God in the political life of the people. The second deals with the New Testament Church, its founding and its emergence as a fellowship of the Spirit.

I heartily commend these books to lay preachers, Sunday school teachers and to young people's groups for some intensive study.

Darwin in Retrospect

By H. H. J. Nesbitt et al. (Ryerson, $1.50.)

Reviewed by L. H. Cragg.

This little paper-bound volume is a collection of the edited versions of five lectures given at Carleton University, Ottawa, in 1959, to mark the centenary of the publication of Charles Darwin's great work, **The Origin of Species.**

The five professors who gave the lectures believe, with many others, that **The Origin of Species** has had a profound influence on men's thinking and behaviour, and in these lectures they set out to examine this influence. Professor Nesbitt (Biology) sets the background by discussing, very ably, the essential nature of Darwin's contribution to biological science. Then Professor Wernham (Philosophy) deals with "The Religious Con-

(*Over*)

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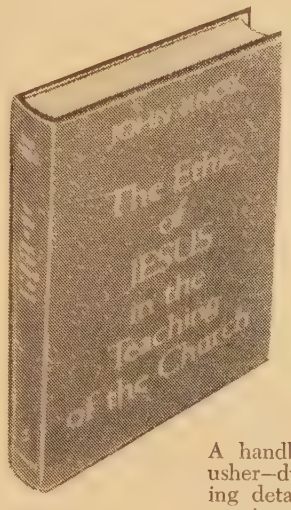

The Ethic of Jesus in the Teaching of the Church

by John Knox

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A Guide to Church Ushering

by Homer J. R. Elford

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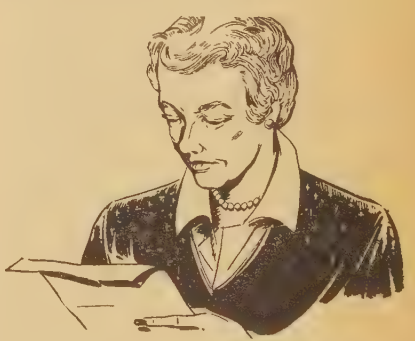

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troversy," Bernard Wand (Philosophy) with "Evolution and the Basis of Moral Principles," Professor Scott Gordon (Economics) with "Darwin and Social Thought," and Professor Michael Hornyansky (English) with "Darwinism in Literature."

I enjoyed reading the book and I am sure that the audiences must have enjoyed the lectures. They are informative, interesting and provocative. Some of the statements and conclusions in the book are highly debatable, but that is no fault in a series of lectures, one of whose purposes must surely have been to provoke discussion.

Readers of **The Observer** should find the whole book rewarding, but I particularly commend the essay by Professor Wernham on "The Religious Controversy." It has two merits all-too-rare in treatments of this subject: the author understands and has sympathy for both science and religion, and he writes with style and wit. As a bonus, the essay (or lecture) contains one of the best brief discussions that I have found of religious mythology and of its use in the early chapters of Genesis. This alone would make the book worth buying and reading.

Our Heavenly Father

By Helmut Thielicke. (Musson, $3.)

Reviewed by R. C. Chalmers.

The author is a German preacher and theologian who delivered these sermons on the Lord's Prayer during the apocalyptic days near the end of World War II. Listen to this in the sermon on the petition, "Thy Will be Done": "Everything that happens to you, whether good or bad, must first pass muster before your Father's heart. Even in the midst of tumult and war the thoughts of that heart are thoughts of peace toward you. . . He who is reconciled to the Father is also reconciled to his lot. . . For whomsoever the will of God has lost its terror (and this it has for all who know the Father of Jesus Christ), for him the darkest night of the valley of life has lost its specters and it shines with light." (p. 75.)

This is not just one more book on the greatest of prayers. It is fresh, stimulating and imaginative.

ARTISTS AND RELIGION

(*Continued from page* 17)

deepest confidences remember Jim Lawson as a mystic, with the spirit and the sights his highlander ancestors knew. The man who dreamed dreams, saw visions, too.

Miss Coombs was reared in a devout Anglican home, and she sometimes thinks that the United Church might have made greater use of her husband's talents.

On a recent trip through Europe together, she wrote to Dr. Pierce. "On this trip, as never before, have I realized what a vast knowledge of church history, architecture and painting and sculpture is his. I do not believe there is another minister in the United Church in Canada with so much knowledge. It's my great privilege to go over the greatest cathedrals and other places of worship with him, absorbing the beauty of architecture, painting, sculpture, glass."

Jim says he couldn't get his wife past a church without going in. But he wanted to go in, too.

Can get impatient

While he treats his artist wife as the most precious part of his collection of fine art, Jim can sometimes get impatient with her.

When she hasn't the time or the inspiration to paint something he knows would make a wonderful picture, he may get irritated enough to get out his own canvases and brushes and paint it himself. She thinks his work is good. He says it isn't. He remembers that an art critic in *The Varsity* once said his still lifes were "wildly sensual." He hopes he meant "sensuous."

In recent years Grace Coombs has been doing more work in a modern style. "Music impressions" she likes to call them. "Abstract" some would say. The Lawsons listen to concerts and recordings of great sacred pieces of music, and then with form and colour put them on canvas.

Miss Coombs' florals gave her a reputation, but her landscapes are best known. They were often exhibited with Group of Seven artists. But husband James thinks her sculpture, which she has had to give up in recent years, is good or even better than her paintings.

Sometimes Jim hears from some faraway Canadian community that has held a little show of paintings, perhaps in the United Church. "Usually you will find an Emmanuel graduate is in on it. I couldn't preach so I prayed that I would be used. I feel I have been a little. And I helped encourage some discouraged students from dropping out. I would urge them to make decisions only when they were feeling at their best."

In all these years, Jim Lawson, who has five degrees after his name, has preached only three sermons.

"His whole life has been a sermon," says the lady who ought to know. ●

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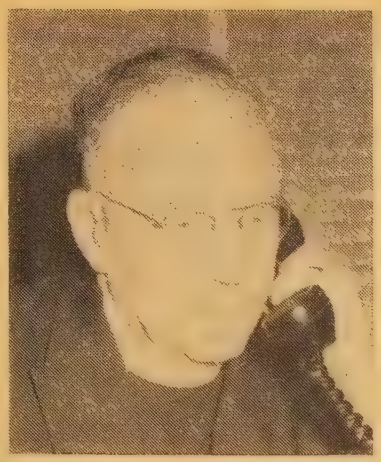

Dr. McLeod speaking

WHEREVER one preached at the coast he always met friends from the prairies after service. I remember one such occasion in a Vancouver church. Among those to greet me was Dr. R. A. Wilson, once an elder in Knox Church, Saskatoon, and head of the English Department in the University of Saskatchewan for most of his active life.

He wrote *The Birth of Language*, a remarkable book for which Bernard Shaw craved the privilege of writing an introduction (of more than 30 pages) in which incidentally Shaw paid a most memorable tribute, and a well deserved one, to Saskatchewan University. Dr. Wilson was one of its great builders working under President Walter Murray in laying foundations well and truly for that institution of learning.

Dr. Wilson, as many readers will remember, was not only a superb interpreter of the facts, but a gentle philosopher of keen insight.

He said to me that night, "The Christian pulpit, McLeod, is the freest station in the world."

"More so than the professor's chair, or the editor's desk?" I asked.

"Vastly more than either of those," he said. "They are hedged about with constraints which the preacher can ignore."

I did not ask him to elaborate, but I pondered his words often as I ascended into the awful loneliness of the pulpit. I pass on his words to the readers of THE OBSERVER, lay and ministerial, and ask that they be not dismissed readily for they were the words of a very wise man. May laymen continue to guard the freedom of their minister, and ministers continue to employ freedom as a sacred treasure of great price.

Mission to Canada

February — June, 1961

A party of British evangelists, under the leadership of Tom Rees, travelling 22,000 miles in Canada, visiting every Province conducting Inter-Church evangelistic services in more than 100 cities and rural areas from Newfoundland to the Yukon.

MARCH ITINERARY

AMHERST, N.S., Fri. 3rd, 8.00 p.m. Trinity St. Stephen's United Church.
Rev. R. Jones, Amherst.
NEW GLASGOW, N.S., Sat. 4th, 8.00 p.m. First Presbyterian Church.
Rev. Charles Shaver, Thorburn, N.S.
DARTMOUTH, N.S., Sun. 5th, 8.00 p.m. Bi-Centennial High School.
Rev. E. G. Fullerton, Coleharbour Road, Halifax County, Phone 466-4023.
TRURO, N.S., Tues. 7th, 8.00 p.m. First United Church.
Rev. G. P. Allen, Box 103, Truro. Phone 3383.
WOLFVILLE, N.S., Wed. 8th, 8.00 p.m. University Hall.
Rev. F. C. Burrill, Berwick. Phone 607.
YARMOUTH, N.S., Thurs. 9th, 8.00 p.m. Zion United Baptist Church.
Rev. A. E. Todd, Box 54, Arcadia. Phone 742-4963.
BRIDGEWATER, N.S., Fri. 10th, 7.30 p.m. Baptist Church.
Rev. R. H. Noble, P.O. Box 995, Bridgewater. Phone LIberty 3-2178.
MONCTON, N.B., Sat. 11th, 7.30 p.m. First United Baptist Church.
Sun. 12th, 8.30 p.m. First United Baptist Church.
Rev. R. Bell, 170 West Lane, Moncton. Phone 2-3196.
BATHURST, N.B., Tues. 14th. 8.00 p.m. First United Church Hall.
Rev. Dr. E. F. Molnar, 770 King Avenue, Bathurst. Phone LI 6-5722.
CHARLOTTETOWN, P.E.I., Wed. 15th, 7.30 p.m. Trinity United Church.
Rev. H. L. Mitton, 158 Fitzroy Street, Charlottetown. Phone 4484.
NEWCASTLE, N.B., Thurs. 16th. 8.00 p.m. Lord Beaverbrook Theatre.
Rev. T. T. Cunningham, P.O. Box 1211, Newcastle, N.B.
SUMMERSIDE, P.E.I., Thurs. 16th, 8.00 p.m. Civic Auditorium.
Rev. K. R. Hobson, Box 171, Summerside. Phone 2443.
FREDERICTON, N.B., Fri. 17th, 8.00 p.m. The Coliseum.
Rev. N. E. Trafton, 53 Corbett Avenue, Barker's Point.
Phone GRanite 2-4573.
SAINT JOHN, N.B.
Sat. 18th, 8.00 p.m. Centenary-Queen Square United Church.
Sun. 19th, 8.30 p.m. Centenary-Queen Square United Church.
Rev. D. Andrews, 280 Douglas Avenue, Saint John. Phone OXford 3-9744.
WOODSTOCK, N.B., Sun. 19th, 7.00 p.m. United Baptist Church.
Miss M. C. Wilcox, Box 1142, Woodstock. Phone 328-3049.
SHERBROOKE, P.Q., Tues. 21st, 8.00 p.m. High School Gymnasium.
Rev. A. B. Lovelace, Lennoxville. Phone LO. 9-3528.
BROME, P.Q., Tues. 21st, 8.00 p.m. St. John's Church.
Rev. W. Davidson, Brome. Phone CH. 3-6375.
QUEBEC, P.Q., Wed. 22nd, 8.00 p.m. Chalmers-Wesley United Church.
Rev. C. Foster, 1940 Chemin St. Louis, Sillery.
ARVIDA, P.Q., Thurs. 23rd, 8.00 p.m. First United Church.
Rev. W. G. Jones, 919 Moissan St., Arvida.
OTTAWA, Ont., Fri. 24th, 8.00 p.m. Chalmers United Church.
Mr. J. R. MacGregor, 196 James Street, Ottawa 4. Phone CE. 2-2953.
EGANVILLE, Ont., Fri. 24th, 8.00 p.m. Grace Lutheran Church.
Rev. D. Potter, Eganville. Phone 70.
MONTREAL, P.Q., Sat. 25th, 8.00 p.m. St. James United Church.
Sun. 26th, 8.00 p.m.
Mr. C. M. McCully, 1441 Drummond Street, Montreal. Phone VI. 4-0131.
LACHUTE, P.Q., Sun. 26th, 8.00 p.m. Town Hall Auditorium.
Rev. J. Armour, 648 Main Street, Lachute. Phone Lorraine 2-5149.
BROCKVILLE, Ont., Tues. 28th, 8.00 p.m. First Presbyterian Church.
Rev. E. F. Smith, 12 Church Street, Brockville. Phone DI. 2-2873.
WINCHESTER, Ont., Tues. 28th, 8.00 p.m. St. Paul's Presbyterian Church.
Rev. W. Sutherland, St. Paul's Presbyterian Church, Winchester.
KINGSTON, Ont., Wed. 29th, 8.00 p.m. Sydenham Street United Church.
Very Rev. D. Hunt, 156 Barrie Street, Kingston. Phone LIberty 6-5623.
ELGIN, Ont., Wed. 29th, 8.00 p.m. United Church.
Rev. J. H. Seeley, United Church, Elgin. Phone 29.
BELLEVILLE, Ont., Thurs. 30th, 8.00 p.m. Bridge Street United Church.
Rev. H. A. C. Massiah, 82 Everett Street, Belleville.
PETERBOROUGH, Ont., Fri. March 31st, 7.30 p.m. St. Paul's Presbyterian Church.
Saturday April 1st, 7.30 p.m. St. Paul's Presbyterian Church,
Sunday April 2nd, 8.00 p.m. St. Paul's Presbyterian Church.
Rev. E. Williams, 227 Westcott Street, Peterborough. Phone RI. 2-5583.

Full particulars, posters and party reservations from the local secretary.

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About People and Places

Blankets Tunisia Bound

Four tons of blankets and six tons of used clothing were shipped from the United Church Overseas Relief Depot in Toronto last month, destined for Algerian refugees in Tunisia and Morocco. They were loaded on a pool car for Saint John, N.B., and transhipped to the **SS. Montcalm**, scheduled to sail for Genoa, February 27.

There has been a most gratifying response to the appeal for blankets. They have poured into the depot from individuals, groups and churches. Cheques for the blanket fund and for shipping charges have been sent from all across the church to the Treasurer, Dr. V. T. Mooney.

Blankets are continuing to come in. Depot director, Mrs. F. Carruth, reports that 19 more bales are now ready for shipment, awaiting orders from Geneva. They will probably be sent to Pakistan where the need is great.

This is the time for home stock-taking. More good used clothing would be gratefully received. It must be clean and whole—all buttons on. Matted sweaters and socks can't be used.

The Overseas Relief Depots are located at 100 Simcoe St., Toronto 2, Ont., and at Welfare Agencies, 111 Victoria Drive, Vancouver, B.C., for Korea shipment only. Charges at the rate of 10c. per lb. should be sent to the Treasurer, Rev. Dr. V. T. Mooney, 85 St. Clair Avenue E., Toronto 7, Ont.

Conference for women

The first Keswick conference for women in the five central conferences to be held September 15, 16 and 17, will have two special speakers. The Rev. Gwyneth Hubble, former principal of Carey Hall, a Women's Training College in England, now on the staff of the International Missionary Council, will give three addresses on the theme, **The Church, a Witnessing Community.** Mrs. John Coleman, a graduate in theology from the University of Geneva, will conduct three Bible study sessions on **The Nature of the Church.**

As numbers are limited, registration should be made immediately. Folders giving information and containing registration forms have been sent to ministers within the area.

For Ministers Under 40

What does it mean for the local congregation to say: "I believe in the Holy Catholic Church"?

This is the theme of the **Third Ecumenical Prize Essay Competition** sponsored by the World Council of Churches. It is open to ordained ministers under 40 years of age on December 31, 1961, who are engaged in full time pastoral or missionary service.

There will be three prizes to the value of $230, $115 and $58. Essays must be postmarked not later than December 31, 1961, and sent by registered mail to The World Council of Churches, scholarship committee, 17 Route de Malagnou, Geneva, Switzerland.

New Refugee Head

Mr. Felix Schuyder, permanent observer for Switzerland at the United Nations, was recently elected to succeed Dr. August R. Lindt as United Nations High Commissioner for Refugees. His term of office will be from February, 1961, to December 21, 1963, when the current mandate of the High Commissioner's office comes to an end.

Mr. Schuyder had been in the Swiss diplomatic service for a number of years in Berlin, Washington and Israel before going to the United Nations in 1958. He served as Swiss delegate to the executive committee of UNICEF of which he was chairman last year.

Homewood photo

Bales of blankets starting on their way to Tunisia from Relief Depot in Toronto *(see story above)*

M and M Increase 29.03%

The Missionary and Maintenance Department reports an increase of 29.03% in givings up to February 24. The total is $414,942; the 1960 total, $321,570. Amounts by conferences are given below with the 1960 figures in brackets.

Newfoundland, $3,618 ($1,533); Maritimes, $31,592 ($22,799); Montreal and Ottawa, $38,299 ($30,956); Bay of Quinte, $34,716 ($23,050); Toronto, $89,858 ($74,743); Hamilton, $65,875 ($51,665); London, $42,149 ($35,037); Manitoba, $28,999 ($19,014); Saskatchewan, $26,775 ($16,522); Alberta, $24,564 ($20,802); British Columbia, $28,277 ($24,291); Donations, $220 ($1,158).

Servicemen Join the Church

Last month 17 United Church and two Presbyterian young people were received into full communion of their respective churches in a joint ceremony at **St. George's Army Chapel** in Currie Barracks, Calgary.

Area chaplain, Capt. the Rev. C. Nickerson, Edmonton, was the preacher, assisted by the two United Church chaplains at Currie, Capt. C. E. MacCara and Capt. D. D. Davidson, as well as the Rev. Ralph MacDonald, assistant minister at Knox Presbyterian Church. F/L M. M. Bingham, chaplain at Lincoln Park Air Force base, presented one candidate.

Close Old Church

The last regular service in the **Inistioge United Church,** on the Dundalk, Ont., pastoral charge was held last month by the minister, the Rev. Barry L. Brooks.

The 89-year-old church, erected by the Methodists, has served the community well, but with loyal families moving away and the new Canadian residents not interested, the work of this church has come to an end. An official closing ceremony will be held in June.

Five Ministers Die

We have to report the death of five United Church ministers. The **Rev. J. W. Anderson,** Lena, Man., died Feb. 8. He was ordained in 1910 and served in the Manitoba conference at Killarney and Hartney, retiring in 1941. . . **Rev. William W. Wallace,** Toronto, died Feb. 13. He was ordained in 1898 and served in churches in the central Ontario area until his retirement in 1931. . . **Rev. Arthur J. Orr** died in Kincardine, Ont., hospital, Feb. 3. Ordained in 1913 he served for nearly 45 years, holding pastorates in London, Toronto and Hamilton conferences, retiring in 1958. . . **Rev. Harold E. Wellwood,** Richmond Hill, Ont., died Feb. 11. He was ordained in 1903 and held charges in the Bay of Quinte and Toronto conferences until retirement in 1940. . . **Rev. R. G. Halbert,** Uxbridge, Ont., died February 17. He was ordained in 1914 and served in the central conferences. He retired in 1952.

Annie, wife of the late Rev. James W. Gordon, St. Catharines, Ont., died Feb. 17. . . **Ada,** wife of the late Rev. W. H. Hughes, Regina, Sask., died Feb. 5. . . **Edna,** wife of the late Rev. W. T. D. Magwood, Edmonton, Alta., died Feb. 11. . . **Ruby,** wife of the late Rev. Parmenas McLeod, Port Elgin, N.B., died Feb. 12. . . **Jessie,** wife of the late Rev. J. C. Mortimer, Beaurepaire, Que., died January 31. . . **Mabel,** wife of the late Rev. David Patterson, Norwood, Man., died January 25. . . **Jessie,** wife of the late Rev. A. J. H. Fraser, New Glasgow, N.S., died Feb. 11. . . **Esther,** wife of the late Rev. D. C. MacGregor, Owen Sound, Ont., died Feb. 10.

Accent on Laymen

The new Trinidad Synod is planning to develop the laymen's movement within the church. They invited Mr. Ralph Wilson of the Board of Men to visit there last month. Plans were made by Mr. Lionel Ramkerrysingh for Mr. Wilson to meet with laymen at all points. He addressed an Island-wide retreat at Naparima on Federation Day, February 22.

In Bermuda, Mr. Wilson spoke at a huge men's rally.

Hope for South Africa

Reports emanating from South Africa suggest that the reasonable attitude of the two larger Dutch Reformed churches at the Johannesburg conference, called by the World Council of Churches to consider apartheid, was a surprise.

Anglican Archbishop **Dr. Joost de Blank** of Capetown said in an article in the official Anglican paper, "For the first time since I have been in Africa I see hope for the future. I am quite sure," he continued, "that a new understanding has come to birth as a result of this conference.

"Delegates of the Dutch Reformed churches of the Transvaal and the Cape Province could not have been more help-

(*Over*)

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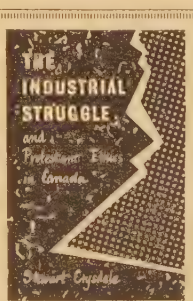

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Minister

ful and eager to find a common ground with the other delegations. Anglicans have been gratified to discover how far the delegates of these churches had been prepared to go in order to increase good will and lessen injustice in the existing apartheid situation."

He noted that delegates of the Dutch Reformed Church of Africa—the smallest of the three bodies— while friendly at the conference have dissociated themselves from its findings.

The two churches in question have been under heavy fire since the conference's findings were published. "We honour their courage and pray for a steadfastness of purpose on their part," the Anglican Archbishop said.

Roblin Spruces Up

Renovations to the **Roblin, Man., church** have not only modernized it, but made possible the addition of four rows of pews. The back of the church was removed, the chancel heightened, fittings and furniture presented and re-arranged. The work done by volunteer labour cost the congregation approximately $425. The Rev. R. Williams is the minister.

By Sun and Jet

With the sun on his side, the **Rev. Tom Allan,** Glasgow's dynamic evangelist, was able to leave Scotland by jet at 2.30 p.m. and arrive in Halifax, N.S., at 3.30 p.m.

There he met with the general committee, planning a Tom Allan Mission in October, followed by a consultation with the University Mission committee which unanimously agreed to go ahead with plans. He had dinner with a group of 146 ministers and laymen, and later met the general committee again. He left next day for home.

Lent in Chatham

Five well known preachers are taking part in a Lenten series of Sunday evening services at **Park St. Church, Chatham, Ont.**

These include the Rev. Dr. E. Crossley Hunter, who began the series on February 10, Rabbi Abraham Feinberg and Professor W. Morrison Kelly, all of Toronto; Dr. George Goth, London, and Dr. Harry Rodney, St. Thomas. Services will be conducted by the ministers, the Rev. R. D. Horsburgh and the Rev. C. A. Perkins.

Choir Gowns Wanted

Regency Acres, a newly organized congregation, requires 15 choir gowns. They would willingly renovate, and the contact is B. J. Hiscock, 22 Webster Drive, Aurora, Ont.

C.E. Staff Honoured

Sessions of more and more United churches are expressing appreciation to their Christian education staffs by inviting them to a special dinner, when the importance of their work is emphasized. Such an occasion was held recently at **Centre St. United Church,** Shaunavon, Sask. The guests received thanks for services given to the youth of the church, and 18 staff veterans were presented with the volunteer workers fellowship pins.

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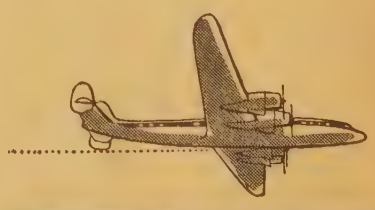


THE CANADIAN BANK OF COMMERCE

Mission Secretaries Abroad

The Rev. Floyd Honey and Miss Wilna Thomas were guests at a reception tea in the Morrison Memorial Centre, Hong Kong, recently, when they received the thanks of the church for the additional grant of $100,000 from the United Church Overseas Relief Committee for the Fanling Vocational School for refugees. To this project the Overseas Mission

Miss Thomas and Mr. Honey at tea

Board has already given $7,000 and the WMS, $5,000.

Mr. Honey went to the Far East to see the work of the churches. While in Hong Kong he attended the dedication of the new buildings for Chung Chi College in the New Territories which is supported by The United Church of Canada. Miss Thomas is returning to Canada from a tour of the mission fields.

Vancouverites Honour Minister

The **Rev. Allan C. Pound**, minister of St. Matthew's United Church, West Vancouver, B.C., and Mrs. Pound, were presented with a wallet containing money and other gifts at a congregational gathering to say farewell after a six year pastorate. During that time a new church was built.

Mr. Pound will leave shortly to make a mission survey in Polynesia.

Holy Week in Wyoming

Dr. E. Crossley Hunter, Toronto, will preach at Holy Week services in a downtown theatre in Casper, Wyoming, under the auspices of the local council of churches.

A $500 Essay

Dr. Douglas J. Wilson, of the Montreal **Star's** editorial department, has been notified he has been awarded the second prize of $500 in an essay contest sponsored by the Society for International Cultural Relations (Japan) open to the whole continent with the special object of stimulating interest in international cultural exchange and promoting better understanding between Japan and the Nations of the world.

Dr. Wilson wrote on "The question of harmony in the multi-cultural world, with special reference to Japan and Canada."

70 Years an Elder

Mr. C. C. Musgrove was honoured as "Elder Emeritus" on his resignation from the board of St. Paul's Church, Boissevain, Man., after 70 years of continuous service.

In pioneer days, Mr. Musgrove helped to build the first frame church in the community and later took an active part in constructing the present stone church in Boissevain.

Special to the Kirkentag

The German **Kirkentag** (Church congress) is being held in Berlin this year and, as in 1960, the Rev. Horst Rueger has made arrangements for a special flight with stops in London. Those interested should write Mr. Rueger at 175 Parkside Drive, Toronto 3, Ont.

Expansion in Saskatoon

St. Martin's United Church, Saskatoon, was opened and dedicated recently by Saskatchewan Conference president, the Rev. A. Stade.

The first Sunday school was held in March, 1957, with 134 children present, and two months later a morning church service was instituted. In 1958, following a survey by student minister Dave Petrie, the congregation was formed and grew rapidly in numbers under the guidance of the Rev. Hart Cantelon and the Rev. Miller Nixon, supervising pastors, and a full time student, Mr. R. Hart.

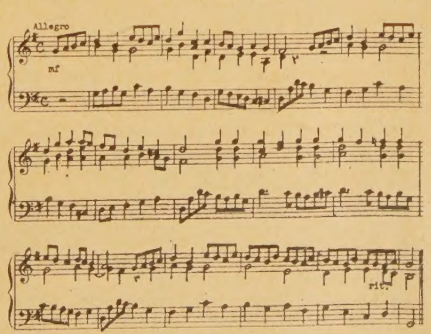
The name St. Martin's was chosen and on March 2, 1959, a financial canvass was authorized under Wells supervision. The Rev. K. Wotherspoon became minister in July of that year, and 12 months later the sod was turned for the new building.

THE MUSIC MAKERS' CORNER

SPRING is coming! To make you happy I have written a little piece for my junior Music Makers who have reached grade V. It took me ten minutes to compose, and an hour to engrave it for our Corner. You can learn to play it in 30 minutes. I didn't clutter the music with expression marks, so play it as you wish, but keep your feet off the pedals, please. If you want to see the fairies, play it one octave higher, very softly, and do it in 45 seconds.

Fred. J. Howard

Woodland Frolic



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THE UNITED CHURCH OBSERVER
299 Queen St. West, Toronto 2-B, Ont.

MARRIAGE

FERRIER–GIGNAC–Rev. William H. Ferrier of Mattawa, Ontario, to M. Jean Gignac of Parry Sound, January 7th, 1961.

1. HELP WANTED

MATRON WANTED

APPLICATIONS will be received for the position of Matron for a United Church Home for Senior Citizens in northern Ontario. Practical nursing experience necessary. Live in. Duties to commence April 1, 1961. Protestants apply, stating age, experience and salary required, to Box 188, THE UNITED CHURCH OBSERVER, Toronto.

COMPTROLLER for United College, Winnipeg. Excellent opportunity for man who desires executive position in church and educational institution. Experience in business and accounting desirable. Apply in writing, stating qualifications, to the Principal, United College, 515 Portage Avenue, Winnipeg, Manitoba.

CAMP Director required for Bolton Camp, 200 boys 8-14 years, July and August. Camp experience and skill in human relations essential. Duties mainly administration, supervision of programme staff and campers. No responsibility for financing or food services. Adequate remuneration. Mrs. Carolyn Graham, 22 Wellesley St. E., Toronto 5. WA. 2-3126.

SUMMER HELP WANTED

ESTABLISHED and well-equipped Christian Conference Resort has opportunities for capable women for bedroom-housekeeping work, kitchen help, pastry and salad cooks; season approximately June 6 to September 30th. Apply to Box 190, THE UNITED CHURCH OBSERVER, Toronto.

FULL time woman executive director required by Community Vacation Church Schools, Toronto. Qualifications: university degree and experience in church or social work. Apply in writing to Mrs. E. Alexander, 101 Westminster Ave., Toronto.

ORIGINAL Kingsway-Lambton Mills United opened February 9, 1845, Rev. William Pollard preaching. More recollections required, also for Cooksville, Claireville, Hainstock's, Highfield, Humbervale, Malton, Mimico, Smithfield, Stonehouse's, Richview, Islington, Weston. Contact Etobicoke Historical Society, 25 Meadowcrest Road, Toronto, BElmont 1-0488, or Archivist, Victoria University.

TEACHERS WANTED

TEACHING opportunities are available in Newfoundland, especially for Grades VII to XI. Salary according to experience and qualifications and ranges from $2,500.00-$7,000.00. Travel Grant for teachers also available. Address inquiries to C. L. Roberts, Superintendent of Education for United Church, Department of Education, Confederation Building, St. John's, Newfoundland.

WATERFRONT Director needed for United Church Summer Camp, summer of 1961 – 9 weeks–July 1-Sept. 2. Position needs fully qualified Red Cross Instructor, age 24-28 approx., college student, graduate or teacher preferred. Applicants state qualifications, experience and references. Adequate remuneration. Write Box 192 – THE UNITED CHURCH OBSERVER, Toronto.

1A. AGENTS WANTED

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1B. RETIRED OR RETIRING MINISTERS

QUEEN Street United Church, Kingston, Ontario, requires retired minister for visiting and general pastoral duties. Please send particulars to Mr. L. Sampson, Clerk of the Session, 410 Johnson St., Kingston.

2. EMPLOYMENT WANTED

REFINED lady will take care of semi-invalid or companion housekeeper, years of nursing experience, excellent references. Box 191, THE UNITED CHURCH OBSERVER, Toronto.

2. EMPLOYMENT WANTED—Continued

REFINED widow wishes housekeeping position in congenial home, gentleman preferred–55 to 60–preferably Calgary, Alta. Box 193–THE UNITED CHURCH OBSERVER, Toronto.

2A. PULPIT VACANCIES

ARVA (Ont.) three-point charge; one mile from London city limits, vacant February 15. Close to University and High School. All churches on paved roads; above minimum salary. Interested ministers contact B. D. Hinan, Arva, Ontario.

AUGUSTA, Ontario, 3-point charge in country, vacant April 1st, 1961. Modern parsonage, oil heated, on paved road. Interested ministers write Arthur Dulmage, Secretary Pastoral Relations, Domville, Ont., R. R. 1.

BALDUR (Man.) Pastoral Charge, Carman Presbytery, vacant June 30, 1961–3-point charge, salary and travel $4,450.00; furnished manse. Interested ministers contact Mrs. H. L. Woodworth, Box 125, Baldur, Man.

BARRIE, Ontario–Burton Avenue United Church vacant July 1st. Well-appointed Manse – oil heated. New Christian Education wing. Car allowance. Contact Mr. W. A. Bell, Chairman, Pastoral Relations Committee.

BONNYVILLE, Alta., St. John United Church vacant July 1, 1961. Three-point charge, furnished manse, gas heated, all utilities. Write S. H. Peterson, Secretary, Pastoral Relations Committee.

BROOKDALE (Man.) Pastoral Charge will be vacant as of July 1st due to the retirement of minister. Please address inquiries to Ronald Simpson, Committee Secretary, Brookdale, Man.

CHATHAM, Ontario (Sprucedale) City 2-point charge. Minister required June 1st, 1961. Above minimum stipend. Growing congregation. Excellent educational facilities. Write Mr. M. Russell, 15 Crerar Drive, Chatham, Ont.

COCHRANE, Ont. (St. Paul's, single-point charge) open July 1, 1961. Salary and car allowance above minimum; manse recently renovated and well furnished. Good schools to Grade XIII. Write R. G. Boyce, Chairman, Pastoral Relations Committee, Box 130, Cochrane, Ont.

DAYSLAND, Alta.–The Bawlf-Dayland Charge will be vacant July 1, 1961. New fully furnished manse. Interested ministers please write to Paul Schnell, Dayland, Alta.

DESERONTO-MORVEN (Ont.) Two Sunday services. Furnished, oil-heated parsonage–30 miles from Kingston. Salary, including car allowance, $5,000.00. Interested ministers please write Mrs. Charles Cole, Deseronto, Ont.

DUNDURN-HANLEY (Sask.) Pastoral Charge –salary $3,800 plus $800.00 with possibility of serving Dundurn Military Camp with extra compensation. Fully modern manse twenty miles from University on paved highway. Contact Mrs. W. Smith, Hanley, Sask., 16r14, Secretary Pastoral Relations Committee.

FLIN FLON, Manitoba, requires minister for St. Luke's, August 1st. 270 members and adherents in mining town, congregation comparatively young, opportunity for Christian Education work, new church building with study; adequate manse to be provided; good high school facilities; community served by highway, rail and air service; two other United Churches in community; active Ministerial Association, population 13,000. Salary according to qualifications and experience, 3 or 4 years' experience preferred. Write Mrs. W. S. Vatcher, 19 Danard Avenue, Flin Flon.

FLORENCE-RUTHERFORD (Ont.) Charge to be vacant June 30th, 1961. For further information interested ministers may contact Secretary of Pastoral Relations Committee, W. J. Moorhouse, Inwood, R. R. 1, Ont.

FORDWICH (Ont.) 3-point charge, Huron Presbytery, vacant July 1st or earlier. Well equipped manse; good educational facilities; minimum salary plus car allowance. Write S. K. Graham, Secretary Pastoral Relations Committee, Fordwich, Ont.

FRUITVALE, B.C., St. Paul's United Church, one point charge, vacant June 30th, 1961. Minimum salary and transportation. New manse. Contact Eric Ray, Box 10, Montrose, B.C.

GLEICHEN, Alta., 3-point charge, 55 miles east of Calgary on TransCanada Highway; pulpit vacant July 1st, 1961. Interested ministers contact Mrs. Betty Wilson, Gleichen, Alta.

GORE BAY on Manitoulin Island, Ontario, three-point charge, vacant July 1st. Furnished manse, salary above minimum, plus car allowance. Interested ministers contact R. R. Strain, Recording Steward, Gore Bay, Ont. Phone 133.

GORE'S LANDING (Ont.) three-point pastoral charge becomes vacant June 30, 1961. Interested ministers please contact Edgar Buttar, Secretary Pastoral Relations Committee, Cobourg, Ont., R. R. 1.

2A. PULPIT VACANCIES—Continued

HIGH BLUFF-OAKLAND (Man.) 3-point charge, vacant July 1st, 1961. Modern parsonage, oil heated. Salary $4,000.00 plus travel allowance. Interested ministers please contact Mr. Norman Owens, High Bluff, Man.

LYN (Ont.) four-point charge–furnished manse, oil heated, 6 miles from Brockville; good schools, paved roads; salary $4,400.00; lay assistant. Contact A. J. Hudson, Clerk of Session, Lyn, Ontario.

MacGREGOR, Man. – three-point charge vacant July 1, 1961. Interested ministers please write Recording Steward – H. J. Dankesreiter, Box 142, MacGregor, Man.

MONTREAL, Que.–Trinity United Church pulpit vacant July 1, 1961, due to minister retiring after nine years. Heated furnished apartment. Near Universities and Schools. Above new minimum salary. Interested ministers please write to K. W. Drummond, Secretary, Pastoral Relations Committee, 6232 Viau Street, Montreal 36, Que.

NELSON, B.C., St. Paul's Trinity – vacant July first. Well-appointed manse, car allowance. Write George Hoover, Chairman, Pastoral Relations Committee, 907 – 4th St., Nelson, B.C.

NIAGARA FALLS, Ont., Kitchener St. United Church announces that its pulpit will be vacant July 1st, 1961. Interested ministers write to T. A. Goodes, 1744 Mouland Ave., Niagara Falls.

OAKDALE (Ont.) Charge of The United Church of Canada will be vacant as of July 1st, 1961. Any interested ministers please contact Robert W. Ellis, R. R. 2, Croton, Ontario.

RAINIER-BOW SLOPE (Alta.) four-point rural charge will be vacant June 30th. Fully modern manse, near a 12-room school. Contact Wm. R. Lokier, Scandia, Alta.

REDNERSVILLE (Ont.) 4-point charge, vacant June 30th. Six miles from Belleville. Excellent 3-room school, High School bus service. Modernly furnished manse, oil-heated, above minimum salary. Interested ministers please contact Secretary of Pastoral Relations Committee, Mrs. Harry Adams, R. R. 1, Belleville.

REXTON, N.B., – Pastor for Saint Andrew's United Church. Anyone interested please contact R. M. Girvan, Rexton, Secretary Pastoral Relations Committee.

SANDFORD-ZEPHYR (Ontario) 3-point charge, York Presbytery, 45 miles north-east of Toronto, minister required July 1st, 1961. Furnished manse. Address inquiries to Gordon Risebrough, Secretary Pastoral Relations Committee, R.R. 1, Uxbridge, Ont.

SHAWBRIDGE, Quebec–3-point charge, furnished manse, oil heated, good Public and High School facilities. Challenging piece of work in pleasant surroundings. Interested ministers write to Mrs. R. W. Williams, Morin Heights, Que., Chairman of Pastoral Relations Committee.

ST. PAUL'S (Ont.) 3-point charge–Kent Presbytery, comfortable manse, oil heated – 4 miles from city–Secondary Schools via bus. Former minister accepted a call as Associate Pastor at a city charge. Will consider applicants to fill vacancy July 1, 1961, or earlier if conditions warrant. Salary above minimum and open. Interested ministers write or phone Sec. Chairman, Ian Maynard, R. 3, Chatham, Ont., ELgin 4-3065.

STRASBOURG, Sask., two-point charge, vacant June 30th, 1961. Modern parsonage, oil heated, good school facilities. Minimum salary plus travel allowance. Interested ministers please contact M. C. Jarrett, Strasbourg, Sask.

TORONTO, Ontario–Due to sudden passing of our beloved pastor, Dr. A. R. Baggs, the pulpit at Riverdale United Church is vacant. Communications are being received by H. N. Cole, Recording Steward, 119 Coady Ave., Toronto 8.

WANTED – a minister for the United Church Shallow Lake-Hepworth-Zion Charge. Three congregations on paved highway. Total Sunday driving fifteen miles. Minimum salary plus travelling expenses. Contact L. E. Shipley, Recording Steward, R.R. 1, Shallow Lake, Ontario.

WANTED–minister or assistant minister for the Muskoka United Charge. Address replies to Paul Tapley, Secretary, Dwight P.O., Ont.

WELLINGTON (Ont.), Belleville Presbytery will be vacant June 30th, minister retiring after 11 years. Salary and travel above minimum, two services on Sunday. Furnished manse overlooking Lake Ontario, good Public and High School facilities. Interested ministers please write Mr. Harry Pierson, Secretary, Wellington.

WINDSOR, Ontario – Sandwich United Church vacant July 1. Minister retiring after 10 years. University centre. Write T. P. Steadman, 30 Peter St., Windsor, Ont.

PULPIT VACANCIES—Continued

INDSOR - ROSELAND (Ont.) Charge vacant July 1, 1961. New Christian Education Build- modern 2-storey brick manse; excellent school lities in a growing suburban area. Direct uiries to Harold Fisher, Secretary, 516 Scofield ., Windsor, Ont.

OODVILLE, Ontario (Lindsay Presbytery) United Church vacant June 30th, 1961. Three- at charge, paved roads. Comfortable manse, lic School two blocks, High School bus at door. rested ministers please contact S. N. Kelsey, 9, Woodville, Secretary Pastoral Relations nmittee.

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Ministers' Vacation Exchange

Toronto minister will supply pulpit and provide modern manse for use of minister's home in Ontario vacation area during July. Write: Vacation Exchange, OBSERVER, 85 St. Clair Ave. E., Toronto 7.

Dates to Remember

The dedication of **St. Luke's United Church**, Islington, Ont., will take place March 19 at 11.00 a.m. The minister, the Rev. R. D. Thompson, will conduct the service and the Moderator, the Rt. Rev. Hugh A. McLeod will dedicate the building.

Toronto Ministers' Wives Association will hold their spring luncheon in St. Andrew's United Church, Bloor St. E., on Friday, April 21, at 12.30 p.m. (note change of date). The speaker will be Mrs. W. H. Clarke; her subject, "Fifty Years in Toronto."

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One of our ministers, Rev. Edward Cragg of Eglinton United Church, Toronto, has written a little book of studies in Acts under the title *Mission Unhindered*. Its chapters are fascinating, instructive and also persuasive. If you find some other parts of the Bible difficult to read, read the Book of Acts. If you wish some help to better appreciate the background and message of Acts, read *Mission Unhindered*. We have published it in a paper-back edition to sell for $1.50.

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No appeal at this moment is more compelling than that for the desperately needy in the Congo, where hundreds are dying of hunger and lack of medical care. It is estimated by F.A.O. (Food and Agriculture Organization) officials that 10,000 children are starving in KASAI PROVINCE and that 200 are dying every day.

In Hong Kong several millions of refugees have flooded in to overcrowd this tiny island. Shacks and lean-tos form their homes. Tuberculosis is riddling large sections of the population.

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Easter, with its message of the Risen and Living Christ, offers us who live in the midst of privilege and plenty, opportunity to prove our devotion to Him by our compassion for the needy and lost. "For I was an hungered, and ye gave me meat . . . I was a stranger and ye took me in . . . Naked, and ye clothed me: I was sick and ye visited me."

Treasurer, Missionary and Maintenance Fund,
United Church of Canada,
85 St. Clair Ave. E., Toronto 7, Ontario.

Dear Sir,

Please find enclosed my personal contribution of $..... to Overseas Relief through the Missionary and Maintenance Fund and credit to my home congregation:

Name .....

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A special appeal through the Missionary and Maintenance Fund for Overseas Relief is being made at this Easter time. If your congregation is not using special "Overseas Relief" offering envelopes for this occasion, you may send your gift directly by using the box on the lower left hand corner.

MISSIONARY AND MAINTENANCE FUND, The United Church of Canada, 85 St. Clair Ave. East, Toronto 7, Ontario